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14.2

***Ācārya* Umāsvāmī's**

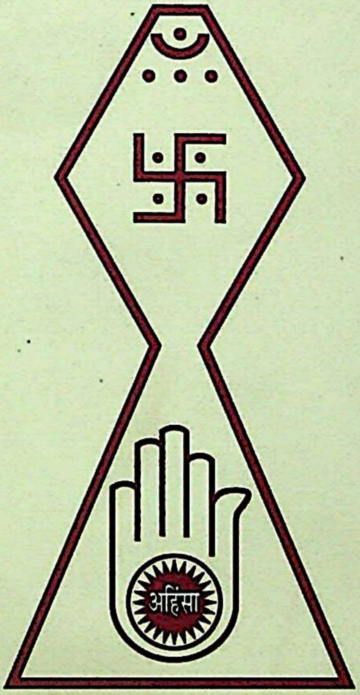
Tattvārthasūtra

– With Explanation in English from *Ācārya* Pūjyapāda's *Sarvārthasiddhi*

आचार्य उमास्वामी विरचित

तत्त्वार्थसूत्र

(अंग्रेजी व्याख्या स्त्रोत - आचार्य पूज्यपाद विरचित सर्वार्थसिद्धि)



परस्परोपग्रहो जीवानाम्

Divine Blessings:

Ācārya* 108 Vidyānanda *Muni

VIJAY K. JAIN

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श्री ग० व० दि० जैन संस्थान
पुस्तक नं० ......
नरिया वाराणसी

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Ācārya Umāsvāmī's *Tattvārthasūtra*
– With Explanation in English from *Ācārya* Pūjyapāda's *Sarvārthasiddhi*

आचार्य उमास्वामी विरचित तत्त्वार्थसूत्र
(अंग्रेजी व्याख्या स्त्रोत - आचार्य पूज्यपाद विरचित सर्वार्थसिद्धि)

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Divine Blessings:
Ācārya* 108 Vidyānanda *Muni

Vijay K. Jain

विकल्प

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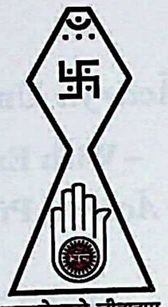
Front cover:

This popular figure depicts the universe *(loka)*, transmigration of the soul in four states of existence till it attains liberation *(mokṣa)*, and the main tenet – non-injury *(ahiṃsā)* – of the Jaina Doctrine. The text at the bottom – *'parasparopagraho jīvānām'* – is *sūtra* 5-21 of *'Tattvārthasūtra'*. It means that the function of the souls is to help one another.



Ācārya Umāsvāmī's *Tattvārthasūtra*
– With Explanation in English from
Ācārya Pūjyapāda's *Sarvārthasiddhi*

Vijay K. Jain

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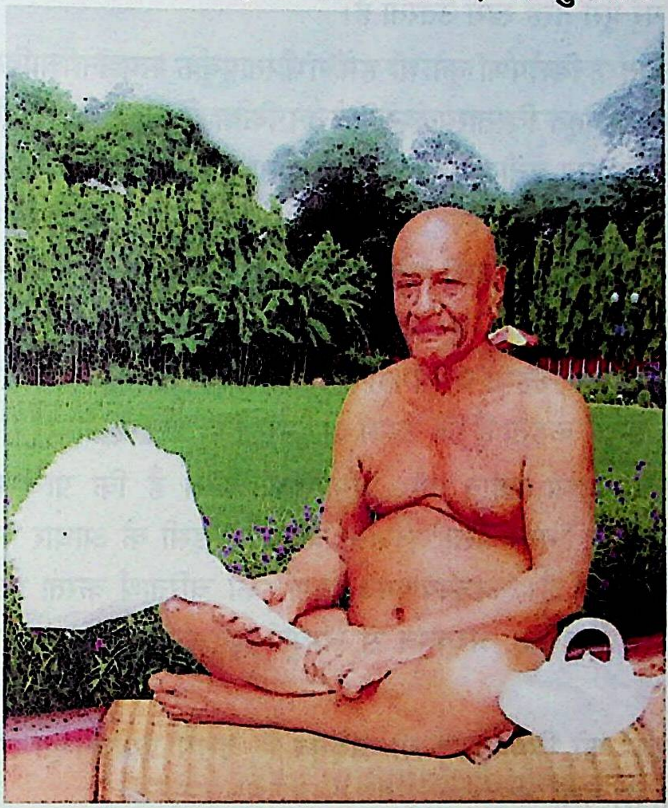
DIVINE BLESSINGS

मंगल आशीर्वाद -
परम पूज्य सिद्धान्तचक्रवर्ती
श्वेतपिच्छाचार्य १०८ श्री विद्यानन्द जी मुनिराज



'अज्झयणमेव झाणं'[1]

(अध्ययन ही ध्यान है।)

अल्पाक्षरमसंदिग्धं सारवद् गूढनिर्णयम् ।
निर्दोषं हंतुमत् तथ्यं सूत्रमित्युच्यते बुधैः ॥

- 'पञ्चसंग्रह', गाथा 4/3, पृष्ठ 585

1-'रयणसार', गाथा 90

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अर्थ - गणधरों ने सूत्र उसे कहा है जो अल्पाक्षर हो, असंदिग्ध हो, सारवद् हो, गूढ़निर्णय हो, निर्दोष हो, हेतुमत् हो और तथ्यपूर्ण हो।

सूत्र का यह लक्षण बहुत ही महत्त्वपूर्ण है और आचार्य उमास्वामी प्रणीत 'तत्त्वार्थसूत्र' पर पूरी तरह खरा उतरता है।

सूत्र के उक्त 7 विशेषणों को भी हमें गंभीरतापूर्वक समझना चाहिये। टीकाकार आचार्यों ने इनका बहूत विस्तारपूर्वक विवेचन किया है। जैसे कि 'निर्दोष' विशेषण में समझाया है कि सूत्र बत्तीस दोषों से रहित होना चाहिए और फिर उन बत्तीस दोषों को पृथक्-पृथक् सोदाहरण स्पष्ट भी किया है, जिसे यहाँ हम विस्तारभय से नहीं लिखते हैं, परन्तु हमें उन सबकों भलीभाँति समझना चाहिए, तभी 'तत्त्वार्थसूत्र' का मर्मोद्घाटन होगा।

'तत्त्वार्थसूत्र' की महिमा वचन-अगोचर है। लोग कहते हैं कि उसमें 'गागर में सागर' भरा है, पर मैं कहता हूँ कि उसमें तो 'सरसों के दाने में सागर' समाया है।

'तत्त्वार्थसूत्र' इतना महान् और प्रामाणिक शास्त्र है कि प्राचीनकाल में तो 'शास्त्र' का अर्थ ही 'मोक्षशास्त्र' लगाया जाता था। इसी के आधार पर अनेकानेक शास्त्रों की रचना हुई है। 'अज्झयणमेव झाणं' को चरितार्थ करता हुआ, कोई भी व्यक्ति एक इसी ग्रन्थ के अध्ययन से सम्पूर्ण श्रुतज्ञान को सरलता से प्राप्त कर सकता है।

'तत्त्वार्थसूत्र' की विषयवस्तु भी अद्भुत है, इसमें प्रयोजनभूत तत्त्वों का सर्व विषय आ गया है। यथा -

पढमचउक्के पढमं, पंचमए जाण पोग्गलं तच्चं ।
छट्ठे-सत्तम आसव, अट्ठमए बंध णादव्वो ॥
णवमे संवर-णिज्जर, दहमे मोक्खं वियाणाहि ।
इह सत्ततच्च भणिदं, जिणवरपणीदं दहसुत्तं ॥

अर्थ - प्रथम के चार अध्यायों में प्रथम अर्थात् जीव-तत्त्व का वर्णन है, पाँचवें अध्याय में अजीव-तत्त्व का वर्णन है, छठे-सातवें अध्यायों में

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आस्रव-तत्त्व का वर्णन है, आठवें अध्याय में बंध-तत्त्व का वर्णन है, नौवें अध्याय में संवर-तत्त्व तथा निर्जरा-तत्त्व का वर्णन है और दसवें अध्याय में मोक्ष-तत्त्व का वर्णन है। इस प्रकार दस अध्यायों में सूत्रों द्वारा जिनवर-प्रणीत सात प्रयोजनभूत तत्त्व कहे हैं।

धर्मानुरागी श्री विजय कुमार जी जैन, देहरादून, ने 'तत्त्वार्थसूत्र' की अंग्रेजी व्याख्या प्रकाशित करा कर विश्व भर के लोगों का महान् उपकार किया है। उन्हें मेरा बहुत-बहुत मंगल आशीर्वाद है।

शुभाशीर्वाद

अक्टूबर 2018 — आचार्य विद्यानन्द मुनि

कुन्दकुन्द भारती, नई दिल्ली

* * *

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FOREWORD

By

Dr. Chakravarthi Nainar Devakumar

ॐ नमो वीतरागाय[1]

Om namo vītarāgāya

Brevity is the Soul of the Wit. It is evident in *'Tattvārthasūtra'* which captures the essence of the Jain *dharma* in just 357 aphorisms *(sūtra)* with a total word count of 2314. Its original name was also a single word, viz., *'Tattvārtha'*. This sacred book is the first ever work in Sanskrit in the era of Lord Vardhamāna. It is blissfully musical to recite and an excellent reader in Sanskrit poetry of aphorisms.

What is *'tattvārtha'*? It is to unravel the common and uncommon threads of the intrigues of the functions of the beings in the universe. In this modern era, the use of artificial intelligence will help in better understanding of the interplay of matter and the bio-ware. *'Tattvārthasūtra'* helps in understanding the origin of the natural intelligence, its trappings in the maze of the universe and its purification from the karmic matter. That substratum which happens to be You and Me, is the cornerstone of the subject.

1- ॐ – *'om'* – is a spiritual syllable that is generally chanted before reciting sacred texts or *'mantra'*. In Jainism, it symbolizes the five Supreme Beings – *pañca parameṣṭhī*. *'Namo vītarāgāya'* is making obeisance to the Omniscient Supreme Being who has vanquished all attachment *(rāga)*. Such Supreme Being has the most auspicious body – *paramaudārika śarīra* – and is characterized by the four infinitudes *(anantacatuṣṭaya)*: infinite perception *(darśana)*, infinite knowledge *(jñāna)*, infinite bliss *(sukha)* and infinite energy *(vīrya)*. He is referred to variously as the *'Arhat'*, *'Tīrthaṅkara'*, *'Āpta'* and *'Jina'*.

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The first ever commentary of *'Tattvārthasūtra'* in Sanskrit was by the venerable *Svāmī* Samantabhadra, a genius par excellence in philosophy, poetry, language and logic, among many other arts. No wonder his commentary called *'Gandhahastimahābhāṣya'* was so elaborate that its total length was about 84,000 *śloka*. It dealt with all aspects related to the topic with nuances of logic in depth. The need for an easy reader was felt for a few centuries. Fortunately, another genius in the human form of venerable *Ācārya* Pūjyapāda Devanandi appeared within three hundred years! The beautiful English book in your hand captures the Sanskrit commentary of this venerable *Ācārya* who called his work *'Tattvārthavṛtti'*. This commentary in comparison to its forerunner is of 4,000 *śloka* in length. Its free-flowing style is lucid and easy to comprehend. Each of the word in *'Tattvārthasūtra'* is defined unequivocally and the grammar employed in each *sūtra* is elucidated with authoritative references. Wherever required, the commentary cites other sacred texts to substantiate the points and enhances the curiosity of the avid readers. Thus *'Tattvārthavṛtti'* has gained over the centuries the undisputed authority of Jain philosophy. As evident from its epilogue, the popularity of *'Tattvārthavṛtti'* grew among the aspirants seeking liberation from the mundane life. They found it to be the handbook of supremely condensed ambrosia of Lord Jinendra's proclamations and so gave it the honorific title of *'Sarvārthasiddhi'*. In another context, this title is most apt as it is also the divine name of the highest seat of celestial life as mentioned in *'Tattvārthasūtra'*, 4-19 & 4-32. In this supreme celestial life, the lord *(ahamindra)* achieves everything without any effort (see also *Ācārya* Jinasena's *'Ādipurāṇa'*, 11:114).

The divinity of *'Sarvārthasiddhi'* can be best understood by the fact that palm-leaf manuscripts of this scared text have been a part of libraries of major temples in Tamil Nadu. Kaluppa Bhramappa Nitve, Kolhapur, Maharashtra, brought out the second edition of *'Sarvārthasiddhi'* in 1917. Prior to the Hindi translation by Pandit Phoolchandra Shastri*ji* for Bharatiya Jnanpith in 1990, word by word Hindi translation of *'Sarvārthasiddhi'* was accomplished by Jagrup

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Sahay, Former District Magistrate and Sub-divisional Judge, Uttar Pradesh and a compendium of three volumes running over 1600 printed pages was published in 1930.

As mentioned by Shri V.K. Jain in his Preface, the first ever English translation of *'Sarvārthasiddhi'* by Professor S. Appandai Jain was published by the name of *'Reality'* by Vira Sasana Sangha, Calcutta in 1960. This book received rave reviews from the scholars. Professor Jain hailed from a village called Tiruppanamur in my district in Tamil Nadu. The *'samādhi'* of venerable Bhaṭṭa Akalanka can be seen in this historical village even today. The name Appandai is the Tamil region-specific title of Lord Pārśvanātha. Professor S.A. Jain's younger brother took to *digambara* renunciation as Gajapati Sagar and was successful in the *sallekhanā*. Lest we forget, let me record the fact that Professor Jain received translation inputs from the illustrious guru, Shri Subbaiyya Sastri of Shravanabelagola Mutt, the famous historical Jain centre in south India. The English translation is a masterpiece in the annals of Jainism with scholarly erudition.

The author Shri V.K. Jain is already famous in the western world thanks to his numerous English translations of sacred texts. He has already published *'Tattvārthasūtra'* with a brief explanation of each aphorism. Possibly, a lesser known fact about him is that he is a *bhāvaliṅgī*, i.e., a saint in worldly attire. I dare say that I have not seen another author of Jainism in English with such an exalted spirit.

The book at hand is another masterpiece for more than one reason. It carries brief Hindi translation of the aphorisms and more references from sacred books. It retains the original Sanskrit words from *'Tattvārthasūtra'* in the body text thus giving an ample opportunity to the readers to enjoy the divine aroma of the sacred *'Tattvārthasūtra'*. I am sure, this book will also enrich the lexicon of English language with the addition of vocabulary from *'Tattvārthasūtra'*. This book will be complementary to *'Reality'* by Professor Jain.

Both *'Tattvārthasūtra'* and *'Sarvārthasiddhi'* elucidate seven-fold

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path to liberation *(mokṣa)* and several novel concepts on soul, five-fold knowledge systems, multiverse, biodiversity, *syādvāda*, co-evolution, etc., and *mantra* for successful evolution of individual souls. A deeper reading of various aphorisms will provide impetus for modern research in various branches of science, humanities and sociology. As a scientist of over 40 years experience, I believe that Jainism as elucidated in this book is a rich storehouse of seeds of cure for modern ails and contain novel prescriptions for accelerating UN Millennium Development Goals (MDG).

I am sure, this edition will be a veritable resource book on the exalted Jain philosophy and for those pursuing research in the illustrative fields mentioned above.

– Dr. Chakravarthi Nainar Devakumar

October 19, 2018, *Vijayādaśamī*
New Delhi

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PREFACE

Ācārya Umāsvāmī's *'Tattvārthasūtra'*

तत्त्वार्थसूत्रकर्तारं गृद्धपिच्छोपलक्षितम् ।
वन्दे गणीन्द्रसंजातमुमास्वामिमुनीश्वरम् ॥

तत्त्वार्थसूत्र के कर्ता, गृद्धपिच्छ से उपलक्षित, गणीन्द्र, श्रेष्ठ,
उमास्वामी मुनीश्वर की मैं वन्दना करता हूँ।

I make obeisance to the lord of the congregation of ascetics,
venerable, and possessor of the whisk made of the vulture-feather,
Ācārya Umāsvāmī, the composer of *'Tattvārthasūtra'*.

The Scripture is the Word of the Omniscient *'Tīrthaṅkara'* or *'Āpta'* or 'Lord Jina'. It is inviolable and not opposed to the two kinds of valid knowledge – direct *(pratyakṣa)* and indirect *(parokṣa)*. The ancient, learned preceptors – particularly prior to the 5th or 6th century CE, have deliberately abstained from mentioning their names or lineage in the profound Scripture that they had composed. They believed that their task was just to faithfully present, for the benefit of the *bhavya* souls, the Word of the Omniscient *Tīrthaṅkara*. The Scripture is replete with phrases like *'vadanti jināḥ'* (in Sanskrit) and *'jiṇa bhaṇiyam'* (in Prākrit) cautioning the reader that what has been said herein is only the Word of the Omniscient *Tīrthaṅkara*. Further, they believed that the association of their names with the Scripture in no way adds to its acceptability or sanctity.

Taking cue from works by the subsequent *ācārya* and various inscriptions, it has been established that *Ācārya* Gṛddhpiccha is the author of *'Tattvārthasūtra'*. Two other names of *Ācārya* Gṛddhpiccha are common – *Ācārya* Umāsvāmī and *Ācārya* Umāsvāti. The *digambara* tradition believes that *Ācārya* Gṛddhpiccha (*Ācārya* Umāsvāmī) may have been a direct disciple of *Ācārya* Kundakunda who graced this earth at the beginning of the Christian era. Thus, the time for *Ācārya* Gṛddhpiccha (*Ācārya* Umāsvāmī) is set at the 1st century CE.

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Two versions of a story, regarding the origin of *'Tattvārthasūtra'*, are found in Jaina literature.

Once a *bhavya* soul, keen to tread the path to liberation, wrote on the wall of his home the following *sūtra: 'darśanajñānacāritrāṇi mokṣamārgaḥ'*. Subsequently, he had to go out of his village for a few days for some work. In the meantime, *Ācārya* Gṛddhpiccha (*Ācārya* Umāsvāmī) happened to visit his home, seeking food. On seeing the *sūtra* written on the wall, he prefixed it with the word *'samyak'*. On his return, the *bhavya* soul was absolutely amazed to see the correction incorporated in the *sūtra*. He set about to approach the most learned *Ācārya* Gṛddhpiccha. On finding the *Ācārya*, he requested him to compose the Scripture that can lead a *bhavya* soul to the path to liberation. And, the *Ācārya* composed *'Tattvārthasūtra'*.

The other version of the story narrates that once a certain *bhavya* individual, Dvaiyāka, approached *Ācārya* Gṛddhpiccha (*Ācārya* Umāsvāmī) in his lonely abode and pleaded, "O Supreme Sage, tell me what is rewarding to the soul?" The *Ācārya* gave the propitious reply, "Liberation *(mokṣa)*." Dvaiyāka then asked, "What is the nature of liberation and the way to attain it?" The *Ācārya* explained the true nature of liberation and the way to attain it. It consists in right faith, right knowledge and right conduct, together. However, the misbelievers, without understanding the true nature of liberation, argue in many ways. Some mistake only the knowledge, without conduct, for the path to liberation. Some others mistake only the faith, and some others only the conduct, for the path to liberation. Just as the knowledge, the faith or the intake of the medicine, severally, fail to yield the desired therapeutic result, similarly, the faith, the knowledge or the conduct that together constitute the path to liberation, fail to yield the desired result of attainment of liberation if employed severally. On further questioning by Dvaiyāka, the *Ācārya* composed the *sūtra: 'samyakdarśanajñānacāritrāṇi mokṣamārgaḥ'*. This *sūtra* became the basis for the composition of *'Tattvārthasūtra'*.

'Tattvārthasūtra' is also known as *'Mokṣaśāstra'; mokṣa* or liberation, the ultimate good of the soul, being its subject matter.

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Tattvārthasūtra

'Tattvārthasūtra' is the major Scripture that deals with the Jaina Doctrine. It expounds in form of aphorisms – *sūtra* – the nature of the reality, as well as the conduct that leads one to the blissful stage of liberation. Although, Prākrit was the preferred language at that time, *'Tattvārthasūtra'* has been composed in Sanskrit, probably due to the onset of Sanskrit as the language for literary works. *'Tattvārthasūtra'* is the first major work, dealing with the Jaina philosophy, in Sanskrit.

Brief and to-the-point, *'Tattvārthasūtra'* delineates beautifully the essentials of all objects-of-knowledge *(jñeya)*. All sects of Jainas have adopted it as their main Scripture. It enjoys tremendous popularity among the philosophical as well as the spiritual seekers, worldwide. It occupies among the Jainas the same place-of-pride as *'The Bhagavad-gītā'* among the Hindus, *'The Bible'* among the Christians, and *'The Qurān'* among the Muslims. Many Jaina devotees read it everyday, particularly so during the fasting days, i.e., the eighth and the fourteenth day of the lunar fortnight. During the ten-day festival of *'dasalakṣaṇa'*, discourses – one chapter each day – on *'Tattvārthasūtra'* are arranged in Jaina temples and devotees listen to these with great veneration.

Now since the masterpiece *'Tattvārthasūtra'* has been composed by *Ācārya* Gṛddhpiccha (*Ācārya* Umāsvāmī) in form of aphorisms – *sūtra* – only the men of extraordinary brilliance and accomplishment are able to interpret and understand the full import of each *sūtra*. Most tenets expounded in the treatise are beyond comprehension of the men of ordinary wisdom, accustomed to seeing and believing objects with form, through worldly means that rely primarily on sensory inputs. Objects-of-knoweldge that are subtle (like *drayakarma*), distant in space (like Mount Meru) and distant in time (like past and future births), which are beyond direct perception of the mundane souls, are discussed extensively in *'Tattvārthasūtra'*.

For the benefit of future ascetics and laymen, some later learned and advanced preceptors, therefore, took upon themselves the task of elaborating, with precision, the meaning of each *sūtra* that comprises *'Tattvārthasūtra'*:

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Ācārya Samantabhadra (circa 2nd century CE) is believed to have written an extensive commentary called *'Gandhahastimahābhāṣya'*. Uncertainty prevails about its existence.

'Sarvārthasiddhi' by *Ācārya* Pūjyapāda (circa 5th century CE) is the first and foremost extant commentary on *'Tattvārthasūtra'*.

'Tattvārthavārtika' or *'Tattvārtharājavārtika'* or *'Rājavārtika'* by Bhaṭṭākalaṅkadeva (circa 7th century CE) is another commentary on *'Tattvārthasūtra'*, marked by extraordinary philosophical precision and logical analysis.

'Tattvārthaślokavārtika' by *Ācārya* Vidyānanda (circa 9th century VS)[1] – great logician, and composer of *'Aṣṭasahsrī'*.

'Tattvārthasāra' by *Ācārya* Amṛtacandra (circa 10th century VS). *'Tattvārthasāra'* is not a direct commentary on *'Tattvārthasūtra'* but an independent work, based on *'Tattvārthasūtra'*. Excerpts from *'Tattvārtharājavārtika'* too have been used at places.

'Tattvārthavṛtti' by *Ācārya* Śrutasāgara (circa 16th century VS).

Ācārya Pūjyapāda's *'Sarvārthasiddhi'*

Ācārya Pūjyapāda's compositions have been enlightening, since last fifteen centuries, learned ascetics, scholars and the laity, on complex issues including the reality of substances and the path to liberation. He wrote in Sanskrit, in prose as well as verse forms. Over time, the language of his compositions may have lost its mass appeal but the subject matter continues to remain utterly relevant. His expositions reflect a divine understanding of the spiritual subjects and of the objects that are beyond sense-perception. Unmatched brilliance and lucidity mark his writings.

Three other names of *Ācārya* Pūjyapāda find mention in Jaina literature: Deva, Devanandi, and Jinendrabuddhi.

Ācārya Pūjyapāda was a *digambara* ascetic of high order,

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1 – Gregorian Year 2000 CE corresponds to Year 2057 in the *Vikrama Saṃvat* (VS) calendar.

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abounding in faith, knowledge, and conduct, the three cornerstones of the path leading to liberation. He was a master grammarian and an authority on secular subjects including linguistics, poetics and *Āyurveda*.

Ācārya Pūjyapāda was born in a Brahmin family of Karnataka. His parents were Mādhavabhaṭṭa and Śridevī. Kanakagiri, a Jaina heritage centre situated at a distance of about 50 km from Mysore, Karnataka, was his abode. He lived around 5th century CE. He was a renowned Preceptor of the Nandi *Saṃgha*, a part of the lineage of *Ācārya* Kundakunda (circa 1st century BCE to 1st century CE).

His writings reveal both the transcendental and the empirical points of view, and are helpful to the ascetics as well as the laity. He has expounded on the writings of *Ācārya* Kundakunda and *Ācārya* Umāsvāmī (alias *Ācārya* Gṛddhpiccha, *Ācārya* Umāsvāti). Deep influence of *Ācārya* Samantabhadra is conspicuous in his works.

That *Ācārya* Pūjyapāda was held in great esteem by the subsequent Jaina pontiffs is evident from the following two excerpts from the writings of learned Jaina *Ācārya(s)*:

Ācārya Jinasena in *Ādipurāṇa*:

कवीनां तीर्थकृद्देवः किंतरां तत्र वर्ण्यते ।
विदुषां वाङ्मलध्वंसि तीर्थं यस्य वचोमयम् ॥ (1-52)

How can one portray *Ācārya* Devanandi (alias *Ācārya* Pūjyapāda) who is like a ford-maker (*Tīrthaṅkara*, the 'World Teacher') among the poets and whose sacred articulation removes the faults of verbal expression of the scholars?

Ācārya Śubhacandra in *Jñānārṇavaḥ*:

अपाकुर्वन्ति यद्वाचः कायवाक्चित्तसम्भवम् ।
कलङ्कमङ्गिनां सोऽयं देवनन्दी नमस्यते ॥ (1-15)

We make obeisance to *Ācārya* Devanandi (alias *Ācārya* Pūjyapāda) whose expressions wash away all dirt due to the activities of the body, the speech, and the mind.

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It is mentioned in Jaina inscriptions and literature that *Ācārya* Pūjyapāda had the supernatural power to visit the Videha *kṣetra* to make obeisance to the *Tīrthaṅkara* Lord Sīmandharasvāmī. It is believed that on account of his vast scholarship and deep renunciation, his feet were worshipped by the *deva* and, therefore, the name Pūjyapāda (*pūjya* = venerable; *pāda* = the feet). The sacred water that anointed his feet could transform iron into gold. He used to visit holy places in celestial carriages and during one such occasion he lost his eyesight. He then composed *Śāntyaṣṭaka* and regained his sight. But after this incident, he took to *samādhi* and relinquished his body by courting voluntary, pious and passionless death.

Ācārya Pūjyapāda composed the following Jaina texts:

'Jainendra Vyākaraṇa' – a comprehensive work on Sanskrit grammar, considered to be an essential reading for the student of Jaina literature.

'Sarvārthasiddhi' – an authoritative commentary on *'Tattvārthasūtra'* by *Ācārya* Umāsvāmī, it is truly a compendium of Jaina epistemology, metaphysics and cosmology.
The title *'Sarvārthasiddhi'* implies that going through it one accomplishes all that is desirable; or, it is the means of attaining ineffable bliss appertaining to the liberated souls. There is no exaggeration involved in the above statement as *'Sarvārthasiddhi'* is an exposition of the reality – the true nature of substances, soul and non-soul – the knowledge of which equips one to tread the path to liberation, as expounded in *'Tattvārthasūtra'*. Those who read, listen to, and assimilate this exposition have in their palms the nectar of eternal bliss; in comparison, the happiness of the king-of-kings *(cakravartī)* and of the lord of the *deva (indra)* is insignificant.
The treatise deals with the objects-of-knowledge that constitute the reality. There is beginningless intermingling of the soul *(jīva)* and the non-soul *(ajīva)* karmic matter, the two

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wholly independent substances. Our activities *(yoga)* are responsible for the influx *(āsrava)* of the karmic matter into the soul. Actuated by passions *(kaṣāya)* the soul retains particles of matter fit to turn into karmas. The taking in of the karmic matter by the soul is bondage *(bandha)*. Obstructing fresh inflow of the karmic matter into the soul – *saṃvara* – and its subsequent separation or falling off from the soul – *nirjarā* – are two important steps in attaining the infallible, utterly pristine, sense-independent and infinitely blissful state of the soul, called liberation *(mokṣa)*.

'Samādhitantram' (also known as *'Samādhiśataka'*) – a spiritual work consisting of 105 verses outlines the path to liberation for an inspired soul. Living beings have three kinds of soul – the extroverted-soul *(bahirātmā)*, the introverted-soul *(antarātmā)*, and the pure-soul *(paramātmā)*. The one who is utterly pure and rid of all karmic dirt is the pure-soul *(paramātmā)*. *'Samādhitantram'* expounds the method of realizing the pure-soul *(paramātmā)*, the light of supreme knowledge, and infinite bliss. It answers the vexed question, 'Who am I?' in a forceful and outrightly logical manner, in plain words.

'Iṣṭopadeśa' – a concise work of 51 didactic verses leads the reader from the empirical to the transcendental, from the mundane to the sublime, through an experiential process of self-realization, rather than through a metaphysical study of the soul-nature. *'Iṣṭopadeśa'* unambiguously establishes the glory of the Self. It is an essential reading for the ascetic. The householder too who ventures to study it stands to benefit much as the work establishes the futility of worldly objects and pursuits, and strengthens right faith, the basis for all that is good and virtuous.

'Daśabhakti' – a collection of the adoration of the essentials that help the soul in acquiring merit. The essentials include the

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Supreme Beings, the Scripture, the Perfect Conduct, and the sacred places like the Nandīśvara *dvīpa*.

Some other works, including *'Śāntyaṣṭaka'* (hymn in praise of the sixteenth *Tīrthaṅkara*, Lord Śāntinātha), *'Sārasaṃgraha'*, *'Cikitsā-śāstra'* and *'Jainābhiṣeka'*, are also believed to have been authored by *Ācārya* Pūjyapāda.

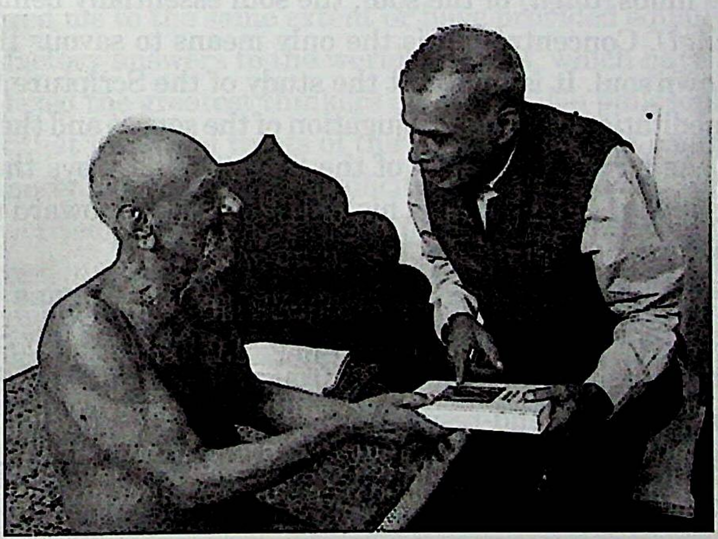
Lucid style, precise expression and masterly exposition of the subject accord all his compositions highly revered place in Jaina literature. What *Ācārya* Pūjyapāda has expounded is the word of the Omniscient Lord; his compositions are the never-setting sun that will continue to illumine the ten directions for eternity.

I make obeisance humble at the holy feet of *Ācārya* Pūjyapāda whose pure soul had mastered the ocean that is the Scripture.

Shower of Divine Blessings

Ācārya Vidyānanda (आचार्य विद्यानन्द)

A *digambara* ascetic *(nirgrantha muni)* since last fifty-five years, *Ācārya* Vidyānanda (b. 1925) shuns all communication with the



PIC. KISHORE JAIN, 5 OCTOBER 2018, NEW DELHI

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external entities; he sleeps in regard to worldly undertakings but awake in regard to soul-realization. Subduing his senses through the fire of concentration, he dwells in the soul within. He meditates on the self, through the medium of the self. He meditates on the pure, effulgent soul through the instrument of his soul imbued with the 'three jewels' *(ratnatraya)* of the path to liberation. Established firmly in self-identity, he does not speak while speaking, does not walk while walking, and does not see while seeing. He does not deliberate for long on any task inimical to soul-knowledge. If due to any reason he must undertake some activity of speech and body, he performs it with indifference. He experiences discontent in external sense-objects and happiness in contemplation of the soul-nature. He reckons that no substance other than the soul is potent enough to either assist or obstruct the functioning of his soul. By thus renouncing attachment *(rāga)* and aversion *(dveṣa)*, he has built a shield around his soul to protect it from extraneous influences. He purifies his soul by the knowledge of the soul.

He is ever engaged in concentration *(ekāgratā)*, and study of the Scripture. Concentration is attained by establishing the soul in the trio of right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)* and right conduct *(samyakcāritra)*, the 'three jewels' *(ratnatraya)* or the three limbs *(aṅga)* of the soul; the soul essentially being the one whole *(aṅgī)*. Concentration is the only means to savour the nectar found in own soul. It is said that the study of the Scripture bears the fruit of meditation through subjugation of the senses and the passions *(kaṣāya)*. As a rule, the study of the Scripture destroys the heap of delusion *(moha)*. This explains his utter inclination toward the study of the Scripture.

Ācārya Vidyānanda has showered me with his divine blessings whenever I took up any project involving work on the Holy Scripture. His divine blessings have had wondrous effect in making both, the process as well as the end-result, most gratifying.

I make obeisance humble, by bowing my head in utter reverence, to *Ācārya* Vidyānanda.

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Grateful Word of Appreciation for My Worthy Predecessor

Professor S.A. Jain

In 1960, Professor S.A. Jain (1905-1976) had authored and published *"Reality – English Translation of Śrī Pūjyapāda's Sarvārthasiddhi"*, my pride possession since last two decades. It is impossible not to marvel at the enormity of the task that he had taken upon himself; *Ācārya* Pūjyapāda's *'Sarvārthasiddhi'* is an extremely profound Scripture dealing with complex issues, beyond comprehension of the ordinary men. It is mentioned in a later edition[1] of the book that Professor Jain undertook, to do justice to the task, special training to study Sanskrit under a renowned scholar. He mustered all his energies for nearly 15 years to complete and publish the book. He sent the manuscript to well-known Jain philosophers of the time, including Prof. A. Chakravarthi, Dr. A.N. Upadhye, Dr. Hiralal Jain and Mr. S.C. Diwaker.

Professor Jain avers in his Preface:

> "*Śrī Pūjyapāda's Sarvārthasiddhi* has exercised a great fascination on my mind ever since I commenced the study of this great work. Very few works of the world's literature have inspired me to the same extent or have provided equally satisfactory answers to the world's riddles, which have perplexed the greatest thinkers of all ages. No philosophical work that I know of treats of the great issues that confront humanity with the same simplicity, charm, ease and freedom. I have tried to capture the spirit of the original in thought and expression to the extent it is possible in a translation. It is extremely difficult to convey fully the spirit and charm of Sanskrit in the English language. There are turns of expression

1 – See the biographical note in the 1990 edition of the book under reference, published by Jwalamalini Trust (Regd.), 8 Venkatarama Iyer Street, Venkatapuram, Ambattur, Madras-600053.

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and ways of exposition peculiar to Sanskrit, which, in a literal translation into English, would appear mechanical repetition instead of heightening the charm of the work as they do in Sanskrit. I have endeavoured to make my translation a true and faithful rendering into English of the Sanskrit original, without violating the idiom and genius of the English language..."

Having experienced, first-hand, the tediousness of letterpress composing, I cannot but marvel at Professor Jain's perseverance in faultlessly producing the book not only with original Sanskrit *sūtra* but also with proper diacritical marks.

I have unashamedly excerpted from Professor Jain's *magnum opus* – *'Reality'* – while undertaking the present translation. Due to my overwhelming reverence for it, at many places, I had to almost reproduce full sentences from it. I had no choice; pure gold must be retained as it is. Errors committed in improper reproduction are mine; wherever I could improve upon the text, the credit goes to the foundation provided to me by my predecessor.

Precious Contribution from an Authority

Dr. Chakravarthi Nainar Devakumar

As the present volume was nearing completion, I was scouting a scholar with deep knowledge of *'Tattvārthasūtra'* and *'Sarvārtha-siddhi'*, proficient in the Sanskrit as well as the English language and, willing to spend time with me going through the voluminous manuscript. A tall order indeed!

I had known Dr. Chakravarthi Nainar Devakumar for the past couple of years and was aware of his deep interest in the Holy Scripture. Occasionally, we would exchange ideas, over phone, about a few tenets contained in sacred texts including *'Tattvārthasūtra'*, *'Svayambhūstotra'*, *'Pravacanasāra'*, *'Iṣṭopadeśa'*, *'Ratnakaraṇḍaka-śrāvakacāra'* and *'Ātmānuśāsana'*. His command over the Sanskrit language was evident. His rendering of *'Tattvārthasūtra'*, available in

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form of audio clips, is flawless; only a veteran Sanskrit scholar could recite *'Tattvārthasūtra'* with such ease and perfection. His distinguished educational and professional attainments leave no scope for doubt about his command over the English language.

With hesitation, I asked Dr. Devakumar whether it would be possible for him to visit my home in Dehradun for a few days to help me out with the noble task. He didn't take a second to accede to my request. And, on the day the proofs were ready, he and his trusted friend, Mr. Arinjaya Jain, graced my home with their pious presence.

During my English translation, I had relied primarily on the Hindi translation by Pandit Phoolchandra Shastri of the original Sanskrit text by *Ācārya* Pūjyapāda. Dr. Devakumar, however, checked for the correctness of my translation referring only to the original Sanskrit text by *Ācārya* Pūjyapāda. Reading meticulously and with deep concentration, he could mark major flaws, including typos and infelicities, attributable to my negligence, ignorance and inadequacy.

I would sincerely wish to proclaim and laud Dr. Devakumar's virtues and also thank him for his committed indulgence in helping me bring out this true-to-the-original treatise but being aware that my well-meant words shall not only fail to meet with his approval but cause him unease, I better stop here.

The Final Touch

Dr. Veersagar Jain

A distinguished scholar and author of several books on Jainism, Dr. Veersagar Jain, Professor of Jaina Philosophy *(Jaina Darśana)* at Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed University), New Delhi, has willingly, joyfully and swiftly proofread the non-English portion of this work. His deep knowledge of the Sanskrit language and of the subject matter, supplemented by his sharp eye, has led to the removal of some still-remaining imperfections and inaccuracies. My humble gratitude for his final touch.

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The Scripture *(āgama)* is the Word of the Omniscient Lord, elaborated upon by learned and extraordinarily accomplished ancient preceptors *(pūrvācārya)*. It has the doctrine of non-absolutism *(anekānta)* as its hallmark. Each object-of-knowledge *(jñeya* or *dharmī)* comprises infinite attributes *(dharma)*. Comprehending one particular attribute is the subject of *naya* or standpoint. Synthesis of different standpoints is achieved by employing the doctrine of conditional predications *(syādvāda* – the particle *'syāt'* means 'in a way') wherein every standpoint is able to retain its relative importance. The Scripture is inviolable, reveals the true nature of reality, universally helpful to the living beings, and potent enough to destroy all forms of falsehood. It has the power to vanquish all anxieties and inquisitiveness of the knowledge-soul aspiring to tread the path to liberation.

I have only tried to assimilate and then translate into English, faithfully and without adding or subtracting anything, what has already been expounded in the Scripture. Both, *'Tattvārthasūtra'* and *'Sarvārthasiddhi'*, contain specific Jaina terms for which there are no English equivalents. One such example is the term *'manaḥparyaya-jñāna'*. The word 'telepathy', which is grossly inadequate to portray the scope and power of *manaḥparyayajñāna*, has been used in the translation. To partially subvert this shortcoming, at most places, the specific Sanskrit terms are indicated along with the English translation.

With a sense of fulfilment, I present this treatise in the hands of the worthy readers. The sense of fulfilment has emanated from the process rather than the product. The process has helped me in washing off, abundantly, the dirt of delusion and misapprehension that had been clinging to my soul from infinite time past. If the product does the same for even a single soul, the mission stands accomplished.

– **Vijay K. Jain**

October 24, 2018, *śarad pūrṇimā*
Dehradun, India

* * *

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ACKNOWLEDGMENT

All that is contained in this book has been excerpted, adapted, or translated into English from a number of authentic Jaina texts. Due care has been taken to conserve the essence of the Holy Scripture composed by the ancient preceptors *(pūrvācārya)*.

Contribution of the following publications in preparation of the present volume is gratefully acknowledged:

1. सिद्धान्ताचार्य पं. फूलचन्द्र शास्त्री (2010), **आचार्य पूज्यपाद विरचित सर्वार्थसिद्धि**, भारतीय ज्ञानपीठ, 18 इन्स्टीट्यूशनल एरिया, लोदी रोड, नई दिल्ली-110003, सोलहवाँ संस्करण.
2. प्रो. महेन्द्रकुमार जैन (1982), **भट्टाकलंकदेवविरचितम् तत्त्वार्थवार्तिकम् (राजवार्तिकम्)**, भारतीय ज्ञानपीठ, बी/45-47, कनॉट प्लेस, नई दिल्ली-110001.
3. प्रो. महेन्द्रकुमार जैन (1949), **श्री श्रुतसागरसूरिविरचिता तत्त्वार्थवृत्तिः**, भारतीय ज्ञानपीठ काशी, दुर्गाकुण्ड रोड, बनारस सिटी.
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Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

An independent researcher, Vijay K. Jain has authored several books, and translated into English a number of profound Jaina texts:

Marketing Management for Small Units (1988), Management Publishing Co.; Dehradun.

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Mr. Jain is the proprietor of Vikalp Printers, a small, high-end printing and publishing firm, based in Dehradun, India.

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Ācārya Samantabhadra's ***Svayambhūstotra:***

न शीतलाश्चन्दनचन्द्ररश्मयो न गाङ्गमम्भो न च हारयष्टयः ।
यथा मुनेस्तेऽनघवाक्यरश्मयः शमाम्बुगर्भाः शिशिरा विपश्चिताम् ॥
(10-1-46)

सामान्यार्थ – हे भगवन् ! आप ज्ञानी (श्री शीतलनाथ भगवान्) की वीतरागमई जल से भरी हुई व पाप-रहित निर्दोष वचन रूपी किरणें भेद-ज्ञानी जीवों को जैसी शीतलता या सुख-शान्ति देने वाली होती हैं उस प्रकार संसार-ताप हरण करने वाली न चन्दन है, न चन्द्रमा की किरणें हैं, न गंगा नदी का जल है और न ही मोतियों की मालाएँ हैं।

O Lord Śītalanātha! The rays of your unblemished words, bathed in the cool water of passionless and ineffable peace, are more soothing to the aspirant after Truth than the paste of sandalwood, the rays of the moon, the water of the Gaṅgā, and the garland of pearls.

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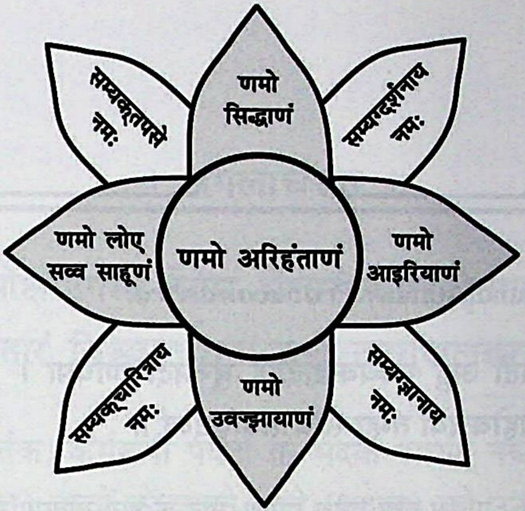

स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Umāsvāmī's *Tattvārthasūtra*
– With Explanation in English from *Ācārya* Pūjyapāda's *Sarvārthasiddhi*

आचार्य उमास्वामी विरचित तत्त्वार्थसूत्र
(अंग्रेजी व्याख्या स्रोत – आचार्य पूज्यपाद विरचित सर्वार्थसिद्धि)

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Ācārya Kundakunda's ***Pravacanasāra:***

जिणसत्थादो अट्ठे पच्चक्खादीहिं बुज्झदो णियमा ।
खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥ (1-86)

सामान्यार्थ - प्रत्यक्ष तथा परोक्ष प्रमाण-ज्ञान के द्वारा वीतराग सर्वज्ञ प्रणीत आगम से पदार्थों को जानने वाले पुरुष के नियम से मोह का समूह अर्थात् विपरीतज्ञान व विपरीतश्रद्धान नाश को प्राप्त होता है इसलिये जिनागम का अच्छी तरह (सम्यक्) अध्ययन (अभ्यास) करना चाहिये।

The man who acquires, through the study of the Scripture expounded by the Omniscient Lord, valid knowledge *(pramāṇa)* – direct *(pratyakṣa)* and other – of the reality of substances destroys, as a rule, the heap of delusion *(moha)*. It is instructed, therefore, to study the Scripture meticulously.

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* मंगलाचरण *

मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥

मोक्षमार्ग के प्रवर्तक, कर्मरूपी पर्वतों के भेदक अर्थात् नष्ट करने वाले, तथा विश्व के (समस्त) तत्त्वों के जानने वाले (आप्त) को उनके गुणों की प्राप्ति के हेतु मैं प्रणाम करता हूँ - वन्दना करता हूँ।

INVOCATION

I make obeisance to the Omniscient Lord – the promulgator of the path to liberation, the destroyer of the mountains of karmas, and the knower of the whole of reality – so that I may realize these qualities.

* * *

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CHAPTER-1

RIGHT FAITH AND KNOWLEDGE

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१॥

[**सम्यग्दर्शनज्ञानचारित्राणि**] सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र, तीनों मिलकर [**मोक्षमार्गः**] मोक्ष का मार्ग है, अर्थात् मोक्ष की प्राप्ति का उपाय है।

Right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)*, and right conduct *(samyakcārita)*, together, constitute the path to liberation – *mokṣamārga*.

The word *'samyak'* means 'right' or 'laudable'. It should be prefixed to each of these three words: faith *(darśana)*, knowledge *(jñāna)*, and conduct *(cāritra)*. These then become right faith or belief *(samyagdarśana)*, right knowledge *(samyagjñāna)*, and right conduct *(samyakcārita)*. With the addition of the adjective *'samyak'*, faith becomes 'right' or 'laudable'; faith that is knowledge-based is right faith *(samyagdarśana)*. Knowledge of substances, the soul *(jīva)* and the others, as these are, is right knowledge *(samyagjñāna)*. The use of the adjective *'samyak'* with knowledge wards off faults in knowledge due to delusion *(vimoha* or *anadhyavasāya)*, doubt *(saṃśaya)* and error *(viparyaya)*. The knowledgeable man who is keen to demolish the causes of worldly existence, i.e., transmigration, sheds activity that engenders karmic influx; this shedding of activity is right conduct *(samyakcārita)*. The adjective *'samyak'* with conduct rules out the conduct not based on right knowledge.

Etymologically, the word *'darśana'* – faith – is 'that which sees', 'that

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by which is seen', or just 'seeing'. The word *'jñāna'* – knowledge – is 'that which knows', or 'that by which is known', or just 'knowing'. The word *'cāritra'* – conduct – is 'the doer of activity', or 'that by which activity is performed', or just 'activity'. One may argue that the above definitions treat the agent *(kartā)* and the instrument *(karaṇa)* as one; this is not true. It is a valid argument when, from a certain point of view, distinction is made between the transformer *(pariṇāmī)* and the transformation *(pariṇāma)*. From another point of view, however, there is no distinction between the transformer *(pariṇāmī)* and the transformation *(pariṇāma)*. For example, the statement, 'the fire burns the fuel by its quality of burning', stands scrutiny only when a distinction is made between the fire and its quality of burning. From another point of view, there is no difference between the fire and its quality of burning. Thus, employing the many-sided point of view – *anekāntavāda* – it is proper to speak of the substance *(dravya)* and its quality *(guṇa)* as same, as well as different.

Again, one may argue that knowledge *(jñāna)* must precede faith *(darśana)* on two counts: a) faith *(darśana)* is attained after acquisition of knowledge *(jñāna)*, and b) (in Sanskrit) *jñāna* has less number of letters than *darśana*. To say that faith *(darśana)* is attained after acquisition of knowledge *(jñāna)* is not correct as the two – faith *(darśana)* and knowledge *(jñāna)* – are attained by the soul simultaneously. When the clouds disappear the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence *(upaśama)*, destruction *(kṣaya)* or destruction-cum-subsidence *(kṣayopaśama)* of the faith-deluding *(darśanamohanīya)* karmas, right sensory-knowledge *(matijñāna)* and right scriptural-knowledge *(śrutajñāna)* are attained at the same time due to the removal of wrong sensory- and scriptural-knowledge. Further, as a rule, what is venerable is placed before that of fewer letters. How is right faith venerable? It is venerable as only when right faith is there, knowledge acquires the attribute 'right'. Knowledge is mentioned before conduct, for conduct issues from knowledge.

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Release from all karmas – *sarvakarmavipramokṣaḥ* – is liberation *(mokṣa)* and the method by which it can be attained is the 'path' *(mārga)*. The *sūtra* uses singular *'mārgaḥ'* to indicate that all three jointly – right faith or belief *(samyagdarśana)*, right knowledge *(samyagjñāna)*, and right conduct *(samyakcārita)* – constitute the path to liberation. This refutes the view that each of these singly constitutes the path to liberation. Hence it must be understood that all three – right faith or belief *(samyagdarśana)*, right knowledge *(samyagjñāna)*, and right conduct *(samyakcārita)* – jointly constitute the direct path to liberation.

The next *sūtra* defines right faith.

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥२॥

[तत्त्वार्थश्रद्धानं] अपने-अपने स्वरूप के अनुसार पदार्थों का जो श्रद्धान होता है वह **[सम्यग्दर्शनम्]** सम्यग्दर्शन है।

Belief in substances, ascertained as these are, is right faith *(samyagdarśana)*.

'Tattva' is the 'nature' *(bhāva)* of the substance *(padārtha)*; the nature of the substance, as it is, is *'tattva'*. *'Artha'* means 'ascertainment'. The compound *'tattvārtha'* means ascertainment of the substance, as it is. Or, *'tattvārtha'* means ascertainment of the nature *(bhāva)* of the substance as the two, the nature *(bhāva)* and the substance *(padārtha)*, are not distinct from each other. Belief in what has been ascertained as the nature of the substance is right faith *(samyagdarśana)*.

As this treatise is concerned about the path to liberation, the meaning of the word *'darśana'* is taken as 'faith' or 'belief' rather than 'seeing'. Faith or *'darśana'* – ascertainment of substances – is a characteristic of the soul *(ātmā)* and when faith becomes right it is called

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'samyagdarśana'. Right faith is the cause for the attainment of liberation *(mokṣa)*. Right faith is the subject only of potential *(bhavya)* souls. Seeing is the function of the eyes and it is common to living beings; it is not appropriate to consider it helpful in the attainment of liberation *(mokṣa)*.

Right faith *(samyagdarśana)* is of two kinds – with-attachment *(sarāga)*, and without-attachment *(vītarāga)*. Right faith with-attachment *(sarāga samyagdarśana)* is characterized by signs such as tranquility – *praśama*; incessant fear of worldly existence – *saṃvega*; compassion for the worldly beings – *anukampā*; and keen intellect based on the teaching of the Scripture and the preceptor – *āstikya*. The man with *'āstikya'* believes that the substances – souls and non-souls – exist, that the universe is without beginning and end, that no entity is the creator of the universe, and that the substance undergoes transformation due to its own nature although there is the presence of the cause-and-effect *(nimitta-naimittika)* relationship with other substances. Right faith without-attachment *(vītarāga samyagdarśana)* is solely the purity of the soul.

How does the right faith that concerns substances – souls and non-souls – arise?

तन्निसर्गादधिगमाद्वा ॥३॥

[तत्] वह सम्यग्दर्शन **[निसर्गात्]** स्वभाव से **[वा]** अथवा **[अधिगमात्]** दूसरे के उपदेशादि से उत्पन्न होता है।

That – *samyagdarśana* – is attained by intuition – *svabhāva*, or by acquisition of knowledge – *adhigama*.

The word *'nisarga'* means own-nature *(svabhāva)* and *'adhigama'* means cognizance *(avabodha)*. Both are causes. Of what? Of activity. Which activity? Origination. Origination of what? Right faith

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(samyagdarśana). Thus, the *sūtra* expounds that right faith *(samyagdarśana)* originates from own-nature – *svabhāva*, and cognizance of the objects of knowledge – *adhigama*.

Now the question arises whether right faith *(samyagdarśana)* entails the knowledge of the substances. If yes, then right faith *(samyagdarśana)* must originate only after the cognizance of the objects of knowledge – *adhigama*. If not, then how can one have faith without first acquiring the knowledge of the substance? There is no anomaly in this. In both cases of origination of right faith *(samyagdarśana)*, the internal cause is the subsidence *(upaśama)*, destruction *(kṣaya)*, or subsidence-cum-destruction *(kṣayopaśama)* of faith-deluding *(darśanamohanīya)* karmas. When this internal cause is present, right faith *(samyagdarśana)* originates without teaching by others; this is the first type of right faith – originating from own-nature – *nisargaja samyagdarśana*. And the second type of right faith originates on acquisition of knowledge of substances, souls and non-souls, on teaching by others; this is *adhigamaja samyagdarśana*. This is the difference between the two types of right faith *(samyag-darśana)*. Thus, the first type of right faith *(samyagdarśana)* originates without teaching by others and the second type on teaching by others.

It has been expounded that belief in the nature of the substances – *'tattvārtha'* – is right faith *(samyagdarśana)*. The next *sūtra* delves on the reality – the *'tattva'*.

जीवाजीवास्त्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥४॥

[जीवाजीवास्त्रव बन्ध संवर निर्जरा मोक्षाः] जीव, अजीव, आस्त्रव, बन्ध, संवर, निर्जरा और मोक्ष – ये सात [तत्त्वम्] तत्त्व हैं।

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The soul – *jīva*, the non-soul – *ajīva*, influx – *āsrava*, bondage – *bandha*, stoppage – *saṃvara*, gradual dissociation – *nirjarā*, and liberation – *mokṣa*, constitute the reality *(tattva)*.

The soul *(jīva)* is characterized by consciousness *(cetanā)*. Consciousness has knowledge *(jñāna)*, etc., as its signs. The non-soul *(ajīva)* has characteristics opposite to the soul *(jīva)*. The inflow of auspicious *(śubha)* and inauspicious *(aśubha)* karmic matter into the soul is influx *(āsrava)*. The intermingling in the same space-points *(pradeśa)* of the soul and the karmas is bondage *(bandha)*. The blockage of influx *(āsrava)* of karmic matter into the soul is stoppage *(saṃvara)*. Separation or falling off of a part of karmic matter from the soul is dissociation *(nirjarā)*. The complete annihilation of all karmic matter bound with the soul is liberation *(mokṣa)*. These are described in detail later on. The soul *(jīva)* is mentioned first in the *sūtra* as all fruits are experienced by it. The non-soul *(ajīva)* is mentioned next as it is of service to the soul *(jīva)*. Influx *(āsrava)* is mentioned next as it concerns both the soul *(jīva)* and the non-soul *(ajīva)*. Bondage *(bandha)* comes next as it follows influx *(āsrava)*. As there is no bondage for one who is well shielded, hence stoppage *(saṃvara)* is the opposite of bondage *(bandha)*; stoppage, therefore, is mentioned next to bondage. Dissociation *(nirjarā)* takes place after stoppage *(saṃvara)* and hence it is mentioned next. As liberation *(mokṣa)* is the final outcome, it is mentioned last.

Merit *(puṇya)* and demerit *(pāpa)* must be included in the *sūtra* as some learned commentators have spoken of nine categories. No, it is not necessary; these – merit *(puṇya)* and demerit *(pāpa)* – are implied in influx *(āsrava)* and bondage *(bandha)*. But then the mention of influx *(āsrava)*, etc., is also unnecessary as these are included in the soul *(jīva)* and the non-soul *(ajīva)*. No, it is not unnecessary. Liberation *(mokṣa)* is the main theme of the work so these must be mentioned. Liberation *(mokṣa)* is preceded by the cycle of births and

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deaths and influx *(āsrava)* and bondage *(bandha)* are the main causes of transmigration. Stoppage *(saṃvara)* and dissociation *(nirjarā)* are the chief causes of liberation. Hence these are mentioned severally.

The next *sūtra* is intended to avoid deviation from established conventions while referring to terms like right faith and soul, mentioned earlier.

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥५॥

[नाम स्थापना द्रव्य भावतः] नाम, स्थापना, द्रव्य और भाव से **[तत् न्यासः]** उन सात तत्त्वों तथा सम्यग्दर्शनादि का लोक व्यवहार होता है।

These are installed – *nyāsa* or *nikṣepa* – (in four ways) by name – *nāma*, representation – *sthāpanā*, substance and its potentiality – *dravya*, and actual state – *bhāva*.

Giving a name to an object, irrespective of its qualities, for the sake of social adentity is naming – *nāma*. Establishing objects in things made of wood, clay, painting, dice, etc. – 'this is that' – is representation – *sthāpanā* . That, which will be attained by qualities or which will attain qualities, is a substance – *dravya*. The substance characterized by its present mode *(paryāya)* is its actual state – *bhāva*. To explain, the substance of the soul *(jīva)* is installed in four ways as soul-name *(nāma-jīva)*, soul-representation *(sthāpanā-jīva)*, soul-substance *(dravya-jīva)* and soul-state *(bhāva-jīva)*. To call something the soul *(jīva)* irrespective of its qualities is soul-name *(nāma-jīva)*. Representing the soul *(jīva)* through dice, etc. – as a living being or as a man – is soul-representation *(sthāpanā-jīva)*. Soul-substance *(dravya-jīva)* is of two kinds: *āgama dravya-jīva* and *noāgama dravya-jīva*.

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The being who is proficient in, but not attending to, the Scripture dealing with the souls or the human-souls is *āgama dravya-jīva*. *Noāgama dravya-jīva* is of three kinds: the body of the knower *(jñāyaka-śarīra)*, potential *(bhāvī)* and distinct from these two. Soul-state *(bhāva-jīva)* is of two kinds, *āgama bhāva-jīva* and *noāgama bhāva-jīva*. The soul well-versed in the Scripture dealing with the souls or the human-souls and attending to these is the *āgama bhāva-jīva*. The soul taking the mode of a living being or the mode of a human being is the *noāgama bhāva-jīva*.

Installation of the other substances, non-soul *(ajīva)*, etc., must be interpreted similarly in the above mentioned four ways. Of what use is this? It is intended to establish what is desirable and refute what is irrelevant or unsuitable. Now, what is the purport of the word *'tad'* – 'that'? It is intended to include both, right faith, etc., and the soul, etc., mentioned in earlier *sūtra(s)*.

What is the way of attaining knowledge about the soul and right faith, etc., elaborated through the four kinds of installation?

प्रमाणनयैरधिगमः ॥६॥

सम्यग्दर्शनादि रत्नत्रय और जीवादि तत्त्वों का [अधिगमः] ज्ञान, [प्रमाणनयैः] प्रमाण और नयों से होता है।

The knowledge (of the seven categories) is attained by means of *pramāṇa*[1] and *naya*[2].

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1 – pramāṇa – comprehensive knowledge

2 – naya – standpoint, particular point of view

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The true nature of substances (soul, etc.) described in detail through the rule of installation *(nāma)*, etc., can be ascertained through *pramāṇa* and multitude of *naya*. The characteristics and divisions of *pramāṇa* and *naya* are described now. *Pramāṇa* is of two kinds, namely, for oneself *(svārtha)* and for others *(parātha)*. All forms of knowledge, except scriptural knowledge, constitute *pramāṇa* for oneself. But scriptural knowledge is of both kinds – for oneself and for others. Valid knowledge or knowledge itself constitutes *pramāṇa* for oneself and knowledge in form of words constitutes *pramāṇa* for others. The *naya(s)* are divisions of *pramāṇa*.

It is contended that *naya* should be mentioned first as it consists of fewer letters than *pramāṇa*. It is not a fault. *Pramāṇa* is mentioned first as it is of superior excellence. As a rule, excellence is invincibility. How is *pramāṇa* of superior excellence? As *pramāṇa* is responsible for the origin of *naya*, it is of superior excellence. It has been said in the Scripture that after knowing the substance with the help of *pramāṇa*, ascertaining its one particular state or mode is *naya*. Secondly, the scope of *pramāṇa* comprises all attributes of the substance. It has been said in the Scripture that *pramāṇa* is *sakalādeśa* – comprehensive and absolute, and *naya* is *vikalādeśa* – partial and relative. For this reason, too, *pramāṇa* is of superior excellence.

Naya is of two kinds, *dravyārthika naya* and *paryāyārthika naya*. *Paryāyārthika naya* is concerned with *bhāva nikṣepa* – the present mode *(paryāya)* or actual state *(bhāva)* of the substance. Since *bhāva nikṣepa* refers to the mode *(paryāya)* of the substance, it is specific and falls under *paryāyārthika naya*. *Dravyārthika naya* is concerned with the other three *nikṣepa* – *nāma, sthāpanā,* and *dravya* – which are general in nature. *Dravyārthika naya* refers to the general attributes of the substance, and *paryāyārthika naya* to the constantly changing states or modes *(paryāya)* of the substance. That which has the substance as its object is the standpoint of substance – *dravyārthika naya*. That which has the mode *(paryāya)* as its object is the standpoint of modes – *paryāyārthika naya*. Both the substance and the modes are ascertained by *pramāṇa* (comprehensive knowledge).

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One method of understanding the nature of the soul, etc., by *pramāṇa* and *naya* has been explained. Another method of ascertaining the soul, etc., is mentioned next.

निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानतः ॥७॥

[निर्देश स्वामित्व साधन अधिकरण स्थिति विधानतः] निर्देश, स्वामित्व, साधन, अधिकरण, स्थिति और विधान से भी सम्यग्दर्शनादि तथा जीवादिक तत्त्वों का अधिगम होता है।

Knowledge of subjects like right faith *(samyagdarśana)* and soul, etc., is obtained by description – *nirdeśa*, ownership – *svāmitva*, cause – *sādhana*, substratum – *adhikaraṇa*, duration – *sthiti*, and division – *vidhāna*.

The description of the nature *(svarūpa)* of a substance is *nirdeśa*. *Svāmitva* is ownership or lordship. *Sādhana* is the cause of origin. *Adhikaraṇa* is substratum. *Sthiti* is duration of existence of the substance. *Vidhāna* is division.

What is right faith *(samyagdarśana)*? The expression that it is faith in substances as these really are, is *nirdeśa*. Also, installation of right faith by name, etc., is *nirdeśa*.

Who is its possessor? Generally speaking, it is the soul. To particularize, one or more of the three types of right faith *(samyagdarśana)* – subsidential *(aupaśamika)*, destructional *(kṣāyika)* and destruction-cum-subsidential *(kṣāyopaśamika)* – may be possessed by the infernal beings *(nāraka)*, the humans *(manuṣya)*, the plants and animals *(tiryañca)* and the celestial beings *(deva)*. Only the potential (*bhavya* – capable of attaining liberation) souls can attain the

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three types of right faith *(samyagdarśana)*; the non-potential *(abhavya* – not capable of attaining liberation) souls do not possess any. The details can be read from *'Sarvārthasiddhi'*, p. 16-18.

The cause of origin – *sādhana* – is of two kinds, internal and external. The subsidence, destruction, or destruction-cum-subsidence of faith-deluding *(darśanamohanīya)* karmas is the internal cause. In the first three infernal regions, right faith arises in some by recollection of past lives – *jātismaraṇa*, in others by listening to the Scripture – *dharmaśravaṇa*, and in yet others by endurance of pain. From the fourth up to the seventh, recollection of past lives and endurance of pain promote right faith. In case of animals, right faith arises in some by recollection of past lives, in some others by listening to the Scripture and in yet others by witnessing the idols of Lord Jina. In human beings also the same causes operate. In case of the celestial beings, right faith is promoted in some by the recollection of past lives, in some others by listening to the Scripture, in some others by witnessing the glory of Lord Jina and in yet others by the sight of the splendour and miraculous powers of other celestial beings. This applies to celestial beings below the Ānata *kalpa*. In case of the *deva* of Ānata, Prāṇata, Āraṇa and Acyuta *kalpa* only three causes, excluding the sight of magnificence of other celestial beings, operate. The *deva* of *navagraiveyaka* attain right faith by recollection of past lives or by listening to discourses on religion. The question of origin does not arise in case of higher celestial beings – those in *anudiśa* and *anuttara vimāna* – for they are born with right faith.

The substratum *(adhikaraṇa)* is of two kinds, internal and external. The soul which is the possessor of right faith is itself the internal substratum of right faith. The external substratum is the mobile-channel of the universe – *trasanāḍī*. How extensive is it? It is one *rajju* in diameter and fourteen *rajju* in length.

As regard duration *(sthiti)*, the minimum and maximum duration of subsidential right faith is within one *muhūrta* (48 minutes). In case of mundane living beings, the minimum duration of right faith resulting from destruction is within one *muhūrta* and the maximum is thirty-

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three *sāgaropama* and two *pūrvakoṭi* less eight years and one *antarmuhūrta*. In case of the emancipated, it has a beginning but no end. The minimum duration of right faith arising from destruction-cum-subsidence is within one *muhūrta*, and the maximum is sixty-six *sāgaropama*.

As regard division *(vidhāna)*, in general, right faith is one. From the point of view of its origin, it is of two kinds, namely, by own-nature *(nisargaja)* and by acquisition of knowledge *(adhigamaja)*. It is of three kinds from the point of view of its divisions into subsidential, destructional and destruction-cum-subsidential. From the point of view of verbal nomenclature, it is of numerous kinds. It is of innumerable kinds on the basis of the believers. It is of infinite kinds on the basis of objects which have to be believed in.

These – description *(nirdeśa)* etc. – are to be similarly understood in case of knowledge and conduct, and substances like the soul and the non-soul, as per the Scripture.

Are there further means of ascertaining the nature of right faith, the soul and the rest? Yes, there are.

सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च ॥८॥

[च] और [सत् संख्या क्षेत्र स्पर्शन काल अन्तर भावाल्पबहुत्वैः] सत्, संख्या, क्षेत्र, स्पर्शन, काल, अन्तर, भाव और अल्पबहुत्व – इन आठ अनुयोगों के द्वारा भी पदार्थ का ज्ञान होता है।

The seven categories are known also by existence – *sat*, number – *saṃkhyā*, place or abode – *kṣetra*, extent of space – *sparśana*, time – *kāla*, interval of time – *antara*, thought-activity – *bhāva*, and reciprocal comparison – *alpabahutva*.

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'Sat' indicates existence. *'Saṃkhyā'* is enumeration of divisions or classes. *'Kṣetra'* is the present abode. *'Sparśana'* is the extent of space or pervasion relating to the three times – the past, the present and the future. *'Kāla'* – time – is of two kinds: real and conventional. These are described elsewhere. *'Antara'* is interval of time. *'Bhāva'* is thought-activity like subsidential *(aupaśamika)*. *'Alpabahutva'* – reciprocal comparison – is distinction based on comparison – less or more – between one another. By these are known the three jewels of right faith and also the seven realities, like the soul.

Now description *(nirdeśa)* implies existence *(sat)*, division *(vidhāna)* implies number *(saṃkhyā)*, substratum *(adhikaraṇa)* implies abode *(kṣetra)* and extent of space *(sparśana)*, duration *(sthiti)* implies time *(kāla)*, and name *(nāma)*, etc., imply thought-activity *(bhāva)*. Why have these been mentioned again, separately? Of course, it is a valid argument. But the several ways of exposition of reality depend on the nature of the disciples. Some disciples prefer brief expositions, some others elaborate ones and yet others a balance between these two extremes. The effort of the sages is directed towards the good of all living beings. Hence the different ways of attaining knowledge are described here. Otherwise, it would have been enough to say that knowledge is attained by *pramāṇa* and *naya*, without the need for describing any other means.

The rest of the commentary on this *sūtra* is highly technical in nature; those interested in it can read *'Sarvārthasiddhi'*, p. 22-67. Two concepts that are employed to describe the substance of soul *(jīva)* need mention here. One is the concept of *'guṇasthāna'* and the other of *'margaṇāsthāna'*.

Guṇasthāna – fourteen stages of spiritual development:

1. *mithyādṛṣṭi* – deluded
2. *sāsādanasamyagdṛṣṭi* – downfall
3. *samyagmithyādṛṣṭi* – mixed right and wrong believer
4. *asaṃyatasamyagdṛṣṭi* – vowless right believer
5. *saṃyatāsaṃyata* – partial vows

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6. *pramattasaṃyata* – major vows *(saṃyama)* but with occasional deviation due to fifteen faults of negligence *(pramāda)*. The fifteen faults due to negligence *(pramāda)* are indulging in four passions *(kaṣāya)*, five senses *(indriya)*, four kinds of narratives *(vikathā)* – pertaining to monarch, woman, thief and food, sleep *(nidrā)* and fondness *(sneh)*.
7. *apramattasaṃyata* – perfect vows *(saṃyama)* without negligence *(pramāda)*
8. *apūrvakaraṇa (upaśamaka* and *kṣapaka)* – unprecedented purity [rises further in step *(śreṇī)* with either subsidence or destruction of *mohanīya* karmas]
9. *anivṛttibādarasāmparāya (upaśamaka* and *kṣapaka)* – checking of gross-passions [rises further in step *(śreṇī)* with either subsidence or destruction of *mohanīya* karmas]
10. *sūkṣmasāmparāya (upaśamaka* and *kṣapaka)* – checking of even minute passions [rises further in step *(śreṇī)* with either subsidence or destruction of *mohanīya* karmas]
11. *upaśāntakaṣāya (vītarāga chadmastha)* – subsided delusion
12. *kṣīṇakaṣāya (vītarāga chadmastha)* – destroyed delusion
13. *sayogakevalī* – Omniscient-with-vibration
14. *ayogakevalī* – non-vibratory Omniscient

Souls released from the cycle of wandering are the emancipated souls – the *Siddha*.

Margaṇāsthāna – fourteen methods of inquiry into the nature of the soul *(jīva)*:

1. *gati* – the state of existence according to the *'gati'* name-karma *(nāmakarma)*
2. *indriya* – the senses
3. *kāya* – the material body
4. *yoga* – the activities of the mind, the speech and the body
5. *veda* – sex-inclination (male, female, neuter)
6. *kaṣāya* – passions (anger, pride, deceitfulness, greed)
7. *jñāna* – the power to know

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8. *saṃyama* – restraint
9. *darśana* – general perception of substances
10. *leśyā* – colouration of the activities of the mind, the speech and the body on rise of passions. There are six *leśyā*: black *(kṛṣṇa)*, blue *(nīla)*, grey *(kāpota)*, yellow *(pīta)*, pink *(padma)* and white *(śukla)*.
11. *bhavya* – the soul having potential to acquire right faith that leads to liberation
12. *samyaktva* – right faith in the nature of substances
13. *saṃjñā* – endowed with mind
14. *āhāraka* – the taking in of the matter fit for the three kinds of bodies *(śarīra)* and six kinds of completion *(paryāpti)*. The three kinds of bodies are gross physical *(audārika)* body, the transformable *(vaikriyika)* body, and the projectable *(āhāraka)* body emanating from a saint. The six kinds of completion are taking in of the molecules of matter *(āhāra)*, development of the body *(śarīra)*, development of the senses *(indriya)*, development of the respiratory organ *(śvāsocchvāsa)*, development of the organ of speech *(bhāṣā)*, and development of the mind *(mana)*.

After a detailed description of right faith *(samyagdarśana)*, the next *sūtra* describes right knowledge *(samyagjñāna)*.

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥९॥

[मति श्रुतावधि मनःपर्यय केवलानि] मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान – ये पाँच [ज्ञानम्] ज्ञान हैं।

Knowledge is of five kinds – sensory-knowledge – *matijñāna*, scriptural-knowledge – *śrutajñāna*,

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clairvoyance – *avadhijñāna*, telepathy[1] – *manaḥparyaya-jñāna*, and omniscience – *kevalajñāna*.

The term 'knowledge' is to be taken with each kind mentioned in the *sūtra* – sensory knowledge, scriptural knowledge, clairvoyant knowledge, telepathic knowledge and perfect knowledge (omniscience). That which reflects on the objects-of-knowledge through the senses and the mind, or that through which the objects-of-knowledge are reflected upon, or just reflection, is sensory knowledge. Owing to the destruction-cum-subsidence *(kṣayopaśama)* of karmas which obscure scriptural-knowledge, that, which hears, or through which the ascertained objects are heard, or just hearing, is scriptural knowledge. These two are mentioned side by side, as these are governed by the relation of cause-and-effect. This is mentioned later, 'Scriptural knowledge is preceded by sensory knowledge' (*sūtra* 1-20). The next kind of knowledge is called clairvoyance *(avadhi)* as it ascertains matter in downward range or knows objects within limits. Ascertaining the objects located in another's mind *(mana)* is telepathy *(manaḥparyaya)*. Now is telepathy not sensory knowledge? No. Mind *(mana)* is merely relative; mind *(mana)* is merely spoken of with reference to one's own and another's mind. Telepathy *(manaḥ-paryaya)* works on the strength of destruction-cum-subsidence *(kṣayopaśama)* alone of karmas of that kind. For instance we say, "Look at the moon in the sky". Here the sky is intended merely as the background. That for the sake of which the seekers pursue the path of external and internal austerities *(tapa)* is pure and perfect knowledge *(kevalajñāna)*. It also means 'without the help of anything else'. Perfect knowledge *(kevalajñāna)* is mentioned last as it is attained at the end. Telepathy *(manaḥparyayajñāna)* is mentioned close to it

1 – The word 'telepathy' is rather inadequate to convey the true import of the phrase '*manaḥparyayajñāna*'. Still, it has been used most reluctantly as there is no equivalent word in the English language that can represent the extraordinary power and scope of *manaḥparyayajñāna*. (see page 42).

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because of its proximity. How is there proximity? Self-restraint *(saṃyama)* is the basis of both. Clairvoyance *(avadhijñāna)* is far-off from telepathy *(manaḥparyayajñāna)* hence it has been mentioned before telepathy. Indirect *(parokṣa)* knowledge is mentioned before direct *(pratyakṣa)* knowledge as it is easily intelligible. Almost all beings are familiar with and experience sensory-knowledge *(matijñāna)* and scriptural-knowledge *(śrutajñāna)*, hence these are easily intelligible. Thus, these are the five kinds of knowledge.
Their subdivisions are mentioned later.

It has been said that knowledge *(jñāna)* is attained by means of *pramāṇa* and *naya*. Some consider *pramāṇa* to be the knowledge, some others consider *pramāṇa* to be the connection, and yet others consider *pramāṇa* to be the senses. The next *sūtra* declares that only the five kinds of knowledge mentioned in the *sūtra* are *pramāṇa*.

तत्प्रमाणे ॥१०॥

[तत्] उपरोक्त पाँच प्रकार के ज्ञान ही **[प्रमाणे]** (दो प्रकार के) प्रमाण हैं।

These (five kinds of knowledge) are the two types of *pramāṇa* (valid knowledge).

What is the purport of *'tad'* – 'that'? It is intended to preclude any other *pramāṇa* invented by others. Some consider the connection with objects as *pramāṇa*. Some others consider the senses as *pramāṇa*. The word 'that' is used in order to preclude these. Only the five kinds of knowledge *(jñāna)* – sensory knowledge, etc. – constitute *pramāṇa*, not any other.

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What is wrong if connection or the senses were considered to be *pramāṇa*? If connection were *pramāṇa* then there would be no knowledge of infinitesimal, concealed and remote things. These cannot be contacted by the senses. Hence there would be no omniscience. If the senses were considered *pramāṇa*, it would result in the same fallacy. The range of the senses such as the eyes is small, and the objects are endless.

Further, connection does not apply to all the senses, as the eyes and the mind do not come in contact with the objects. This is discussed later.

It is argued that if knowledge is *pramāṇa* then there is no fruit. But attainment of knowledge is accepted as the fruit, and nothing else. If knowledge and *pramāṇa* are one and the same, no separate fruit is possible. But *pramāṇa* must have fruit. If the connection or the senses are considered to be *pramāṇa*, knowledge, which is different from these, is fit to he considered the fruit. But such a contention is untenable. If connection were the *pramāṇa* and knowledge of objects the fruit, then, as connection rests in two things – the object and the sense-organ – the fruit, i.e., knowledge, must also reside in two things. Hence knowledge must be in the objects – the pot and the board – too, and the objects would become knowledge. This is not tenable.

But the opponent says that the soul is characterized by consciousness, and so knowledge inheres in the soul and not in other objects. No. If the soul is not of the nature of knowledge, everything would become non-conscious *(acetana)*.

Now, it has been contended earlier that there is no fruit if knowledge is *pramāṇa*. It does not matter. There is satisfaction in the attainment of knowledge. The soul, whose nature of knowledge is clouded by the foreign matter of karmas, finds satisfaction in determining the nature of substances with the help of the senses. That is spoken of as the fruit. Equanimity *(upekṣā)* or the disappearance of ignorance *(ajñāna)* may be considered as the fruit. Equanimity is freedom from attachment *(rāga)* and aversion *(dveṣa)*. The disappearance of ignorance, which is like darkness, is also called the fruit. It has been said in texts dealing with the science of thought – *nyāya* – that the fruit of the first kind of

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pramāṇa – direct *(pratyakṣa)* or omniscience *(kevalajñāna)* – is equanimity *(upekṣā)*. The fruit of the other kinds of *pramāṇa* – indirect *(parokṣa)* – is discernment, i.e., acceptance *(grahaṇa)* or rejection *(tyāga)*; besides, of course, equanimity *(upekṣā)*, as stated above. Destruction of ignorance *(ajñāna)* about the self, however, is the actual fruit of all methods of knowledge *(pramāṇa)*.[1]

That which knows rightly, that by which anything is known, or knowledge alone, is *pramāṇa*. What is known by *pramāṇa*? The soul and the other substances. Now, if *pramāṇa* is the means for knowing the soul and the other substances, then there must be another *pramāṇa* for knowing *pramāṇa*. And that will lead to a regression. No, there is no regression. *Pramāṇa* or knowledge is like the lamp. The lamp is the cause of illuminating objects like the pitcher. It is also the cause of illuminating its own nature or form and, therefore, there is no need to seek another illuminating cause. It must be admitted that *pramāṇa* also is like the lamp. If another *pramāṇa* were necessary to ascertain *pramāṇa* then due to the absence of self-knowledge, there would be no memory or remembrance. And then there would be no social relationship.

The dual is used for *pramāṇa* in accordance with the divisions mentioned later. The next two *sūtra* say, 'the first two are indirect', and 'the rest are direct'. The dual is intended to ward off any other enumeration of *pramāṇa*.

The five kinds of knowledge are included in the two *pramāṇa*. Still the two *pramāṇa* may be considered in other ways like direct *(pratyakṣa)* and inference *(anumāna)*. The next *sūtra* is intended to dispel such a view.

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1 – Vijay K. Jain (2015), *'Ācārya Samantabhadra's Āptamīmāṃsā (Devāgamastotra) – Deep Reflection On The Omniscient Lord'*, verse 102, p. 158.

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आद्ये परोक्षम् ॥११॥

[आद्ये] प्रारम्भ के दो अर्थात् मतिज्ञान और श्रुतज्ञान [परोक्षम्] परोक्ष प्रमाण हैं।

The first two kinds of knowledge are indirect *(parokṣa)* knowledge *(jñāna)*.

'Ādi' means the first; *'ādya'* means that which arises from the first. How can two be considered first? It is by the real and the figurative points of view. Sensory knowledge *(matijñāna)* is the first from the real point of view. Being next to it, scriptural knowledge *(śrutajñāna)* is also considered the first, figuratively. By the use of the dual number, the secondary one is also taken. These two are indirect *(parokṣa)* *pramāṇa* or knowledge *(jñāna)*.
How are these indirect? These are dependent on 'others'. It is mentioned later that sensory knowledge is acquired through the senses and the mind, and that scriptural knowledge is acquired through the mind. 'Others' means the senses, the mind, the light, the teaching, and such other external causes. On the destruction-cum-subsidence *(kṣayopaśama)* of the concerned karmas, sensory knowledge and scriptural knowledge arise in the soul through the senses, the mind, and other external causes. Hence these two kinds of knowledge are called indirect *(parokṣa)*. Analogy, verbal testimony, etc., are included in these.

The marks of indirect knowledge have been mentioned. All the rest constitute direct *(pratyakṣa)* knowledge.

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प्रत्यक्षमन्यत् ॥१२॥

[अन्यत्] शेष तीन अर्थात् अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान [प्रत्यक्षम्] प्रत्यक्ष प्रमाण हैं।

The remaining (three) constitute direct *(pratyakṣa)* knowledge *(jñāna)*.

That which spreads or knows is the soul *(akṣa)*. That which manifests itself only in the soul on the destruction-cum-subsidence *(kṣayopaśama)* or destruction *(kṣaya)* of karmas, without the help of the senses *(indriya)*, is direct *(pratyakṣa)* knowledge. Now clairvoyant perception *(avadhidarśana)* and omniscient perception *(kevala-darśana)* also arise only in the soul. So these would also be included. No. Here the discussion is on 'knowledge', therefore, perception is excluded. Still, wrong *(vibhaṅga)* clairvoyance *(avadhijñāna)* arises only in the soul, that would be included. No, that is excluded as this is the section dealing with right knowledge. The term 'right' is supplied and knowledge is distinguished by it. Wrong clairvoyance is excluded since it ascertains objects not as these really are, owing to the rise of wrong faith. It is not right knowledge.

Now it is argued that knowledge arising from the operation of the senses is direct and that arising without the functioning of the senses is indirect. These definitions which are not open to disagreement must be accepted. It is improper to say so. If such a view be accepted, the Omniscient *(āpta)* would cease to have direct *(pratykṣa)* knowledge. If knowledge arising from the operation of the senses be considered direct, there can be no direct knowledge in case of the Omniscient for he does not attain knowledge through the senses. If the Omniscient is considered to derive knowledge only through the senses, he would not remain 'all-knowing'. If it is contended that he derives direct knowledge through the mind, that knowledge is certainly not

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omniscience, as it is derived through the application of the mind. And it cannot be said that omniscience is attained through the knowledge of the Scripture, for the Scripture presupposes the existence of the Omniscient.

If you say that there exists transcendental *pratyakṣa*, the divine direct knowledge of the *yogī*, then that too is not direct knowledge as it is not derived through the senses. You have already admitted direct knowledge to be derived from the senses.

Moreover, from your above definition of direct knowledge two faults emerge. First, there can be no omniscience, and second, the disputant is compelled to give up his own position. Does this knowledge of the *yogī* cognize objects in succession or simultaneously? If it cognizes in succession, it cannot be omniscience; for the objects are infinite. If it is contended that it cognizes objects simultaneously, your statement that 'just as one *vijñāna*[1] does not know two objects, two *vijñāna* do not know one object,' stands shattered.

Or your proposition that 'all impressions are momentary' goes to pieces as you have admitted that one *vijñāna* extends to several instants. Hence, knowing several objects is possible only in succession. It cannot be said that *vijñāna* knows simultaneously. That which is the instant of birth is the instant of its realization alone. Only after its own realization the object begins to operate. It is argued that *vijñāna* is like the lamp which does both, self-shining and illuminating objects, at one and the same time. But the two activities of self-shining and illuminating are admitted of the lamp only if the objects exist for several instants. Further, if *vijñāna* is admitted to be bereft of details, it will become void.

Pramāṇa has been said to be of two kinds, indirect *(parokṣa)* and direct *(pratyakṣa)*. The first kind is described in the next *sūtra*.

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1 – '*vijñāna*' in Buddhist phenomenology refers to consciousness or discernment – one of the five functions of the sentient being.

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मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥१३॥

[**मतिः**] मति, [**स्मृतिः**] स्मृति, [**संज्ञा**] संज्ञा, [**चिन्ता**] चिन्ता, [**अभिनिबोध**] अभिनिबोध, [**इति**] इत्यादि [**अनर्थान्तरम्**] अर्थान्तर नहीं हैं, अर्थात् वे मतिज्ञान के नामान्तर हैं।

Sensory cognition – *mati*, remembrance – *smṛti*, recognition – *samjñā*, induction – *cintā*, and deduction – *abhinibodha*, are synonyms of sensory-knowledge *(matijñāna)*.

These are the synonyms of sensory-knowledge *(matijñāna)*, mentioned first. These arise on the destruction-cum-subsidence *(kṣayopaśama)* of karmas which obscure sensory knowledge. And there is no activity of these in scriptural knowledge *(śrutajñāna)*, etc. The derivatives are *mati*, *smṛti*, *samjñā*, *cintā*, and *abhinibodha*. Cognizing is cognition. Remembering is remembrance. Recognizing is recognition. Inductive reasoning is induction. Deductive reasoning is deduction. Other expansions, as appropriate, must be understood.

Though the words are derived from different roots, by the force of convention, these are synonyms. For instance, though the words *'indra'*, *'śakra'*, and *'purandara'* denote different activities, all these are the names of the same person, the *deva*-husband of Śaci. If different meanings are attached to these from the point of view of their etymological meanings, the same may be done with regard to the synonyms of sensory knowledge *(matijñāna)*. The meaning intended is that these synonyms do not transgress the range of cognition arising from the cause of destruction-cum-subsidence *(kṣayopaśama)* of karmas obscuring sensory knowledge *(matijñāna)*.

The term *'iti'* indicates varieties or species. These are the synonyms or names of sensory knowledge.

What is the cause of that?

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तदिन्द्रियानिन्द्रियनिमित्तम् ॥१४॥

[इन्द्रियानिन्द्रिय] इन्द्रियाँ और मन [तत्] उस मतिज्ञान के [निमित्तम्] निमित्त हैं।

That – sensory-knowledge *(matijñāna)* – is caused by the senses *(indriya)* and the mind *(mana)*.

He who is invested with lordship and wealth is *'indra'*. Here the word means the soul. The soul is of the nature of knowledge. However, when there is the destruction-cum-subsidence *(kṣayopaśama)* of knowledge-obscuring karmas, the soul, by itself, is unable to know the objects. And that which acts as the instrument for acquisition of knowledge by the soul is the sense *(indriya)*. Or that which causes the knowledge of hidden objects is the sign *(lińga)*. Accordingly, that which promotes the knowledge of the subtle soul, is the sense *(indriya)*. For instance, smoke is the cause of the knowledge of the fire. Similarly, the senses, such as touch etc., cannot exist without the soul. Hence by means of those senses the existence of the soul is inferred. Or, *'indra'* is the word denoting name-karma *(nāmakarma)*. The senses *(indriya)* are built by that. The senses of touch, etc., are described later. *'Anindriya'*, *'mana'*, *'antaḥkaraṇa'* are synonyms.

The word *'anindriya'* is the negation of *'indriya'* – sense. How then can it be used to denote the mind which is also a sign of the soul? The negative sign *'a'* is used in the sense of slight or a little. A quasi-sense is called *'anindriya'*. For instance there is the usage *'anudarā kanyā'* – the girl 'without' the belly. Here the meaning of 'without' is taken as 'slight' or 'thin'. How is the meaning 'slight' applied to the mind? The sense-organs perceive objects within a limited range, and these last for a long time. But the mind is not like these. Objects that are perceived by the senses as well as those not perceived by the senses are subject to mental cognition. Though the mind is also the sign *(lińga)* of the soul

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(indra), it neither cognizes objects within a limited range nor remains for long (the mental attitude changes quickly).

The mind is described as an internal sense. In investigating good and evil and in remembrance, etc., the mind is not dependent on the senses. Nor is the mind seen outwardly like the eyes, etc. So it is called the internal sense.

What for is *'tad'* – 'that' – used? 'That' is used for denoting sensory knowledge *(matijñāna)*. Now sensory knowledge has just been mentioned. It is argued that a rule or an exception refers to what has just been described. So this *sūtra* would refer to sensory knowledge only even without the word 'that'. The answer is, 'that' is intended to refer to this (previous) *sūtra* as well as the following *sūtra*. The knowledge that has synonyms like *'mati'* is caused by the senses and the mind. And the same has four stages – impression *(avagraha)*, inquisitiveness *(īhā)*, comprehension *(avāya)* and retention *(dhāraṇā)*. If 'that' were not used, the synonyms such as *'mati'* would refer to sensory knowledge, and the kind of knowledge caused by the senses and the mind, would refer to scriptural knowledge with the four stages mentioned in the next *sūtra*. Thus it would lead to a faulty inference.

The cause of sensory knowledge has been understood. Its stages are mentioned in the next *sūtra*.

अवग्रहेहावायधारणाः ॥१५॥

[अवग्रह ईहा अवाय धारणाः] अवग्रह, ईहा, अवाय, और धारणा – ये चार (उस मतिज्ञान के) भेद हैं।

Impression – *avagraha*, inquisitiveness – *īhā*, comprehension – *avāya*, and retention – *dhāraṇā*, are the four stages [of sensory knowledge *(matijñāna)*].

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The first awareness or adoption of an object as it comes in the range of the senses is impression *(avagraha)*, the first stage of sensory knowledge *(matijñāna)*. When there is the meeting of the sense-organ and the object, it is first perceived; that is *darśana*. The awareness of the object immediately following it is *avagraha*. For instance, on seeing an object, the impression that it is white in colour is *avagraha*. The desire to know particulars regarding the object apprehended through *avagraha* is inquisitiveness *(īhā)*. Thus, the desire to know more – 'Is that white object a crane or a flag?' – is inquisitiveness *(īhā)*. Knowing the object, as it is, after ascertaining its particulars is the next stage – comprehension *(avāya)*. By its movement up and down and by the flapping of the wings, it is ascertained that it is a crane only and not a flag. Retention *(dhāraṇā)* is the cause of not forgetting in the future what was ascertained in the past. For instance, 'This is the same crane which I saw this morning,' is retention. These are mentioned in the *sūtra* in the order in which they arise.

The subdivisions of these are given next.

बहुबहुविधक्षिप्रानिःसृतानुक्तध्रुवाणां सेतराणाम् ॥१६॥

[बहु] बहुत **[बहुविध]** बहुत प्रकार **[क्षिप्र]** जल्दी **[अनिःसृत]** अनिःसृत **[अनुक्त]** अनुक्त **[ध्रुवाणां]** ध्रुव **[सेतराणां]** तथा उनसे उल्टे भेदों से युक्त अर्थात् एक, एकविध, अक्षिप्र, निःसृत, उक्त, और अध्रुव, इस प्रकार बारह प्रकार से अवग्रह-ईहादिरूप मतिज्ञान होते हैं।

(The subdivisions of each of these are) many – *bahu*, many kinds – *bahuvidha*, quick – *kṣipra*, hidden – *anihsṛta*, unexpressed – *anukta*, lasting – *dhruva*, and their opposites.

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Impression *(avagraha)*, together with other activities, is the subject under consideration. The actions with regard to these are mentioned, i.e., those commencing with *'bahu'* – many – and their opposites. Many – *'bahu'* – must be understood to mean both the number and the bulk, as it is not particularized. The numbers are one, two, many, etc. The bulk is much rice, much soup, etc. *'Vidha'* denotes kinds. *'Kṣipra'* means knowing swiftly. *'Aniḥsṛta'* denotes that the entire object is not seen; that is, part of it is seen and part of it is hidden. *'Anukta'* is what is implied and not expressed. *'Dhruva'* is continual cognition of an object as it really is. *'Setara'* is intended to include the opposites of all these.

Impression *(avagraha)* is of twelve kinds – impression of more, impression of less, impression of many kinds, impression of one kind, impression of an object quickly, impression of an object slowly, impression of a hidden object, impression of a revealed object, impression of an implied object, impression of an expressed object, impression of a lasting nature and impression of a transient nature. Similarly with regard to inquisitiveness *(īhā)* and the others. Each of these arises in case of each of the five senses and the mind. The six kinds denoted by many, many kinds, and the rest, of impression *(avagraha)*, etc., arise owing to the high degree of destruction-cum-subsidence *(kṣayopaśama)* of karmas obscuring sensory-knowledge *(matijñāna)*. But it is not so in case of their opposites. Those denoted in the *sūtra* are mentioned first because of their worth.

What is the difference between many and many kinds? In both 'many' is common. But in the former 'many' applies to the same kind of objects or things. In the latter 'many' refers to different kinds of objects or things. This is the difference.

What is the difference between 'expressed' *(ukta)* and 'revealed' *(niḥsṛta)*? 'Revealed' *(niḥsṛta)* means the object is made known and 'expressed' *(ukta)* also means the same. But there is this difference: 'expressed' *(ukta)* is knowing through the instruction imparted by others and 'revealed' *(niḥsṛta)* is knowing by oneself.

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What is the distinction between lasting *(dhruva)* impression *(avagraha)* and retention *(dhāraṇā)*? Owing to the destruction-cum-subsidence *(kṣayopaśama)* of karmas attained by pure thought-activity, impression *(avagraha)* is the same in the first, second and other instants. That is, it becomes neither less nor more. This is called lasting *avagraha*. But, owing to the destruction-cum-subsidence *(kṣayopaśama)* by mixed (pure and impure) thought-activity, the impression *(avagraha)* is of higher or lower degree, as sometimes there is impression of many *(bahu)*, sometimes of less *(alpa)*, sometimes of many kinds *(bahuvidha)*, sometimes of one kind *(ekavidha)*. Hence it is called transient *(adhruva)* impression. But retention *(dhāraṇā)* is the cause of not forgetting in the future what has been perceived. Thus there is great difference between the two.

Impression *(avagraha)*, etc., cognize many *(bahu)*, etc.; of what are many *(bahu)*, etc., the attributes?

अर्थस्य ॥१७॥

उपरोक्त (अवग्रह आदि मतिज्ञान) [**अर्थस्य**] पदार्थ (वस्तु) के होते हैं।

These – impression *(avagraha)*, etc. – are sensory-knowledge *(matijñāna)* of substances *(artha)*.

These four kinds of sensory knowledge *(matijñāna)* relate to substances *(artha)*. The object of the senses is a substance. Impression *(avagraha)*, etc., arise in case of objects characterized by the attributes of many *(bahu)*, etc. Why should this be mentioned; it is evident that many *(bahu)*, etc., relate to substances *(artha)* only? It is of course true. But 'of substances' *(arthasya)* is mentioned in order to refute the views of other schools of thought. Some say that the senses have

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contact only with qualities such as colour and that these (the senses) cognize only the qualities. But this is not true. The qualities such as colour are non-material and cannot be contacted by the senses. Then why do we say, "I saw the colour," and "I smelt the odour,"? That which attains modes *(paryāya)* or that which is attained through modes is the substance *(artha)*. Therefore, *'artha'* is *'dravya'*. Since colour, etc., are qualities that are not separate from the substance *(dravya)* it is proper to say, "I saw the colour," and "I smelt the odour," when the senses come in contact with the objects.

Do impression *(avagraha)*, etc., occur in case of all the senses and the mind? Or is there any difference?

व्यञ्जनस्यावग्रहः ॥१८॥

[**व्यञ्जनस्य**] व्यञ्जन (अप्रगटरूप शब्दादि पदार्थों) का [**अवग्रहः**] मात्र अवग्रह ज्ञान होता है, ईहादि तीन ज्ञान नहीं होते।

There is only impression *(avagraha)* of indistinct things – *vyañjana*.

Collection of indistinct sounds, etc., is *'vyañjana'*. In case of these, there is impression *(avagraha)* only. What is the purpose of this *sūtra*? It is for determination that there is impression *(avagraha)* only of *'vyañjana'* and not inquisitiveness *(īhā)*, etc. If so, the word 'only' should have appeared in the *sūtra*. No, it is not necessary. If once certain activity has been established, its repetition makes it a rule or makes it a certainty. Hence, without the use of the word 'only' in the *sūtra*, it establishes the rule.

Now impression *(avagraha)* has been mentioned in both cases, *'artha'* and *'vyañjana'*. Then what is the difference between the two? The

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difference is that while *arthāvagraha* is distinct impression, *vyańjanāvagraha* is indistinct impression. How? It is akin to the wetting of a new earthenware. The new earthenware does not get wet by two or three drops of water. But when moistened repeatedly, it gets wet. Similarly, the matter in the modes of sound, and so on, does not become distinct in the first two or three instants. But when apprehended repeatedly, it becomes distinct. Therefore, there is indistinct impression prior to distinct impression. Distinct impression is *arthāvagraha*. And, inquisitiveness *(īhā)*, etc., do not arise from indistinct impression *(vyańjanāvagraha)*.

Does indistinct impression *(vyańjanāvagraha)* occur in case of all the senses? No.

न चक्षुरनिन्द्रियाभ्याम् ॥१९॥

व्यञ्जनावग्रह [चक्षुः अनिन्द्रियाभ्याम्] चक्षु और मन से [न] नहीं होता।

Indistinct impression *(vyańjanāvagraha)* does not arise in case of the eyes *(cakṣu)* and the mind *(anindriya, mana)*.

Indistinct impression *(vyańjanāvagraha)* does not occur in case of the eyes and the mind. How? It is because these do not operate on the basis of contact. The eyes apprehend an object that is not touching it but placed in its vicinity in proper perspective and revealed by external light. Similarly, the mind apprehends an object without touching it. Hence, there is no indistinct impression *(vyańjanāvagraha)* in case of the sense of sight and the mind.
How is it ascertained that there is no contact in ease of the eyes? It is

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ascertained from the Scripture and by inference. First, from the Scripture: 'The sense-organ of hearing apprehends sound that comes in contact, the sense-organ of sight apprehends form (colour) that does not come in contact. The sense-organs of smell, taste and touch apprehend smell, taste and touch, respectively, which come in contact.' By inference: the sense-organ of sight operates without contact for it does not apprehend the object that is in contact. This is clear from the fact that it does not perceive the collyrium applied to the eye. Unlike the sense-organ of touch, it does not perceive it. Thus, both the eyes and the mind operate without contact.

It is clear, therefore, that indistinct impression *(vyañjanāvagraha)* is possible in case of all senses except the sense of sight and the mind. Distinct impression *(arthāvagraha)* obtains in case of all the senses and the mind.

Sensory knowledge *(matijñāna)* has been described with its marks and divisions. Now it is time to define scriptural knowledge *(śrutajñāna)* with its marks and divisions.

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् ॥२०॥

[श्रुतम्] श्रुतज्ञान [मतिपूर्वं] मतिज्ञानपूर्वक होता है अर्थात् मतिज्ञान के बाद होता है। वह श्रुतज्ञान [द्व्यनेकद्वादशभेदम्] दो प्रकार का, अनेक प्रकार का और बारह प्रकार का है।

Scriptural knowledge *(śrutajñāna)* is preceded by sensory knowledge *(matijñāna)*. It is of two kinds, many kinds, and twelve kinds.

Though the word *'śruta'* is derived from 'hearing', by traditional usage, it points to a particular kind of knowledge. For instance, the

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word *'kuśala'*, derived from the 'cutting of grass', by common currency it means hale and hearty. What is that particular kind of knowledge? The answer is given in the *sūtra*: 'scriptural knowledge *(śrutajñāna)* is preceded by sensory knowledge *(matijñāna)*'. This fulfils the validity of scriptural knowledge. The word *'purva'* in the *sūtra* also refers to the instrumental cause or just the cause. Sensory knowledge *(matijñāna)* has already been described. *'Matipūrvam'* means having sensory knowledge as its instrumental cause.

A doubt is raised that if scriptural knowledge is caused by sensory knowledge, it would become sensory knowledge. For in the world we see that the effect is like the cause. No, this is not invariably so. Though the pitcher is made by the stick and the wheel, it is not of the nature of the stick and the wheel. Moreover, scriptural knowledge may not arise even in the presence of sensory knowledge. Even in the presence of sensory knowledge and availability of the external causes of scriptural knowledge, the one whose powerful karmic veil of scriptural knowledge is in operation, scriptural knowledge does not arise. But when there is destruction-cum-subsidence *(kṣayopaśama)* of the karmic veil to a high degree, then scriptural knowledge arises. Hence, sensory knowledge is merely an instrumental cause and not the sufficient cause of scriptural knowledge.

Now scriptural knowledge *(śrutajñāna)* is considered beginningless and endless. If it be preceded by sensory knowledge, that proposition falls to the ground. For that which has a beginning has an end. Moreover, it would lose its authority if it is created by man. But such a view is untenable. From the general point of view of substance, etc., it is considered beginningless and endless. It has not been invented by someone at some time in some manner with great effort. But, from the particular point of view, it has a beginning and an end. So it is said to be preceded by sensory knowledge. For instance, the sprout presupposes the seed, but from the point of view of the series it is beginningless and endless. Further, authority does not consist in its not being created by man. For in that case even the teachings on theft, etc., whose author's name is forgotten, would become authoritative. What is wrong if direct

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(pratyakṣa) knowledge, which is not eternal, is considered valid?

It is contended that it is not proper to say that scriptural knowledge is preceded by sensory knowledge, as knowledge arises on manifestation of the first, subsidential right belief – *prathamopaśama samyaktva*. But it is not true, for the knowledge only becomes 'right' as a result of right belief. The realization of the two kinds of knowledge is in succession. Hence, it is established that scriptural knowledge is preceded by sensory knowledge.

Again, the statement that 'scriptural knowledge is preceded by sensory knowledge' is erroneous on account of the fault of non-pervasiveness *(avyāpti)*, for it is said that scriptural knowledge is preceded by scriptural knowledge also. It is as follows. Some person perceives, through his ears, sound molecules consisting of letters, words and sentences. This is sensory knowledge. Next he derives the first *śruta* knowledge of the meaning of the word 'jar' *(ghaṭa)*. Then, if he gets hints of the function of the jar, with the knowledge of the jar, he acquires the second knowledge of the function of the jar such as storing water, etc. Then scriptural knowledge *(śrutajñāna)* is preceded by scriptural knowledge *(śrutajñāna)*. Again, some person perceives the objects of the senses such as fire, which is sensory knowledge. Then he acquires the first scriptural knowledge of objects such as smoke. If he acquires the knowledge of the concomitant connection of smoke and fire, then he infers fire from smoke. This way also *(śrutajñāna)* is preceded by scriptural knowledge *(śrutajñāna)*. Therefore, it is not true that scriptural knowledge *(śrutajñāna)* is invariably preceded by sensory knowledge *(matijñāna)*. There is nothing wrong in it. When scriptural knowledge *(śrutajñāna)* is preceded by scriptural knowledge *(śrutajñāna)*, figuratively, the first scriptural knowledge *(śrutajñāna)* is spoken of as sensory knowledge *(matijñāna)*. Scriptural knowledge *(śrutajñāna)* also is somehow considered sensory knowledge *(matijñāna)*, as it is necessarily preceded by sensory knowledge.

The word 'kinds' is added to every number – two kinds, many kinds and twelve kinds. First the two divisions of the Scripture are the works

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outside the original canon – *aṅgabāhya* – and those within the original canon – *aṅgapraviṣṭa*. The non-canonical works – *aṅgabāhya* – are of many kinds such as *daśavaikālika* and *uttarādhyayana*. The canonical works – *aṅgapraviṣṭa* – are twelve. 1) *ācarāṅga*, 2) *sūtrakṛtāṅga*, 3) *sthānāṅga*, 4) *samavāyāṅga*, 5) *vyākhyāprajñyapti aṅga*, 6) *jñātṛdharmakathāṅga*, 7) *upāskadhyananāṅga* or *śrāvakādhyayanāṅga*, 8) *antakṛddaśāṅga*, 9) *anuttaropapādika daśāṅga*, 10) *praśnavyākaraṇāṅga*, 11) *vipākasūtrāṅga*, and 12) *dṛṣṭivādāṅga*. *Dṛṣṭivādāṅga* has five divisions – *parikarma*, *sūtra*, *prathamānuyoga*, *pūrvagata* and *cūlikā*. Out of these, *purvagata* has fourteen sections – *utpādapūrva*, *agrāyaṇīya*, *vīryānuvāda*, *astināstipravāda*, *jñānapravāda*, *satyapravāda*, *ātmapravāda*, *karmapravāda*, *pratyākhyānanāmadheya*, *vidyānuvāda*, *kalyāṇanāmadheya*, *prāṇāvāya*, *kriyāviśāla* and *lokabindusāra*. Thus verbal testimony or scriptural knowledge is of two, many and twelve kinds. What is the basis of these distinctions? The distinctions are based on the kinds of teachers. The teachers are of three kinds, namely, the Omniscient (the *Tīrtkaṅkara* and the *kevalī*), his disciples (the *śrutakevalī*), and the later preceptors *(ācāryas)*. The Scripture were really taught by the Omniscient *Tīrtkaṅkara*, gifted with perfect knowledge of unimaginable power and splendour. The Omniscient Lord is free from all kinds of impurities and is possessed of direct and perfect knowledge. Hence his word is authoritative. The Lord's direct disciples, called the *gaṇadhara* and the *śrutakevalī*, gifted with vast knowledge and accomplishments, recollect the import of the Lord's teachings and compose the Scripture called the *aṅga* and the *pūrva*. These too are authoritative, as these are only interpretations of the Word of the Lord. Later on, works such as *daśavaikālika* are written by the preceptors to benefit their disciples, whose lives are shorter and whose intellect and energy are less potent owing to the nature of the times. These also constitute valid knowledge, as these are in fact the same as the *aṅga* and the *pūrva* in a condensed form, just as the water of the Milky Ocean taken in a jar.

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Indirect knowledge has been expounded. Direct knowledge must be described now. Direct knowledge is the knowledge perceived directly by the soul in a vivid manner without the intermediary of the senses or the Scripture. This is of two kinds, direct knowledge of a part of reality – *deśaprtyakṣa* – and direct knowledge embracing the entire reality – *sarvaprtyakṣa*. *Avadhi* (clairvoyance) and *manaḥparyaya* (telepathy) constitute the first variety, and perfect knowledge *(kevalajñāna)* constitutes the second variety of direct knowledge. The first of these three kinds of direct knowledge, namely, *avadhijñāna*, is described first. *Avadhijñāna* is of two kinds according to the nature of its origin. The first is due to birth – *bhavapratyaya*, and the second owes its origin to destruction-cum-subsidence of the particular karmic veil – *kṣayopaśamanimittaka*. First, the *bhavapratyaya avadhijñāna* is described.

भवप्रत्ययोऽवधिर्देवनारकाणाम् ॥२१॥

[भवप्रत्ययः] भवप्रत्यय नामक **[अवधिः]** अवधिज्ञान **[देवनारकाणाम्]** देव और नारकियों के होता है।

Clairvoyance based on birth – *bhavapratyaya avadhijñāna* – is possessed by the celestial and the infernal beings.

What is the state of existence *'bhava'*? The mode *(paryāya)* of the soul is the state of its existence; it is caused by the life- and name-karmas *(āyu, nāmakarma)*. *'Pratyaya'* means cause *(kāraṇa)* or instrumental cause *(nimitta)*. The *avadhijñāna* that has the state of existence *(bhava)* for its cause or origin is the *bhavapratyaya avadhijñāna*. It is possessed by the *deva* and the infernal beings. In that case, there

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would be no destruction-cum-subsidence *(kṣayopaśama)* of the karmic veil in this type of clairvoyance. No, it is not so. In case of these beings, the karmic veil disappears and subsides due to their state of being *(bhava)*. So the state of being *(bhava)* is mentioned as the main cause. Birds fly by instinct (inborn tendency) and not because of teaching. So also clairvoyance arises in these beings not because of any special merit such as observance of vows or restraint, but by reason of their state of existence *(bhava)*. The state of existence being common to all, it would mean that all are endowed with the same degree of clairvoyance. But differences in the degree of clairvoyance *(avadhijñāna)* possessed by these beings are admitted. Though the beings in heaven and hell are mentioned in general, only those endowed with right faith among them are implied. This is clear from the term *'avadhi'* used in the *sūtra*. In case of wrong believers, it is called *vibhaṅga* (erroneous) clairvoyance *(avadhijñāna)* as it is vitiated by their wrong belief. The degree of clairvoyance among them can be ascertained from the Scripture.

If clairvoyance *(avadhijñāna)* based on birth arises in celestial and infernal beings, in whom does clairvoyance arise due to destruction-cum-subsidence *(kṣayopaśama)* of karmas?

क्षयोपशमनिमित्तः षड्विकल्पः शेषाणाम् ॥२२॥

[क्षयोपशमनिमित्तः] क्षयोपशमनैमित्तक अवधिज्ञान **[षड्विकल्पः]** छह भेद वाला है और वह **[शेषाणाम्]** शेष अर्थात् मनुष्यों तथा तिर्यंचों के होता है।

Clairvoyance *(avadhijñāna)* due to destruction-cum-subsidence *(kṣayopaśama)* is of six kinds. It is acquired by the rest, namely, human beings, and animals.

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When there is no rise of totally-obscuring *(sarvaghātī)* intensity-clairvoyance-obscuring karmas, but there is rise of partially-obscuring *(deśaghātī)* intensity-clairvoyance-obscuring karmas, that state is called destruction *(kṣaya)*. Where these karmas do not attain to the stage of rise but are merely existent, that state is called subsidence or quiescence *(upśama)*. That which arises owing to these two causes is called clairvoyance of destruction-cum-subsidence *(kṣayopśama)*. This must be understood to occur in case of the rest. Who are the rest? The rest are human beings *(manuṣya)*, and animals *(tiryañca)*. Even among them, it must be understood to arise only in case of those who have the necessary capacity. That capacity is not present in those who are without mind – *asaṃjñī* – and who have not attained completion – called *aparyāptaka*. And even among those with mind and completion, it does not arise in all. If so, in whom does it arise? It arises in case of those in whom right faith, etc., are present, and in whom the concerned karmas are quiescent or destroyed. Though clairvoyance arises owing to destruction-cum-subsidence in all cases, the specific mention of 'due to destruction-cum-subsidence' is intended for determination, namely, depending on destruction-cum-subsidence *(kṣayopśama)* only and not on the state of existence or birth *(bhava)*. This clairvoyance is of six kinds: *anugāmī*, *ananugāmī*, *vardhamāna*, *hīyamāna*, *avasthita*, and *anavasthita* (accompanying, unaccompanying, increasing, decreasing, steady, and unsteady, respectively) according to particular characteristics. Just as light accompanies the sun, the first kind – *anugāmī* – accompanies the individual possessing it wherever he goes. The second kind – *ananugāmī* – does not accompany the individual. It passes away then and there, like the reply given to the question of an indifferent person. The third variety – *vardhamāna* – expands rapidly like the fire in the forest caused by friction, which spreads rapidly by means of dried leaves and fuel. It develops from its original degree up to the extent of knowing innumerable universes, owing to the purity of right faith, etc., of the individual. The fourth variety – *hīyamāna* – decreases up to a very small fraction of an *aṅgula* (a very small measure) from its original

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degree, owing to the decline of right faith and the consequent increase of impure thoughts. The fifth type – *avasthita* – neither decreases nor increases. It is like the mole. It is steadfast at the same level at which it originates, as right faith, etc., continue in the same condition. It is so till death or till the attainment of omniscience. The sixth type – *anavasthita* – is unsteady like the waves in the water caused by wind. It develops as well as deteriorates in accordance with the growth or decline of right faith, etc.

Three other classifications of clairvoyance *(avadhijñāna)* due to destruction-cum-subsidence *(kṣayopaśama)* – *kṣayopaśamanimittaka* – have been mentioned: *deśāvadhi*, *paramāvadhi* and *sarvāvadhi*. The first kind – *deśāvadhi* – is obtained by animals and human beings. However, it is possible for the human beings to obtain *paramāvadhi* and *sarvāvadhi* clairvoyance *(avadhijñāna)* in their state of spiritual discipline *(saṃyama)*. In the fourth and the fifth *guṇasthāna*, *deśāvadhi* clairvoyance is possible. In higher *guṇasthāna*, all three kinds of clairvoyance are possible. Clairvoyance based on the state of existence – *bhavapratyaya avadhijñāna* – is of the nature of *deśāvadhi*.

Clairvoyant-knowledge *(avadhijñāna)* has been explained. Now telepathy *(manaḥparyayajñāna)* should be described. Hence, with the intention of giving out its marks and subdivisions, the next *sūtra* is composed.

ऋजुविपुलमती मनःपर्ययः ॥२३॥

[**मनःपर्ययः**] मनःपर्ययज्ञान [**ऋजुमति विपुलमतिः**] ऋजुमति और विपुलमति दो प्रकार का है।

The two kinds of telepathy *(manaḥparyayajñāna)* are *ṛjumati* and *vipulamati*.

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The word '*ṛju*' means produced and straight. Whereby is it produced? It is produced by the knowledge of objects of speech, body and mind located in the minds of others. He who has straight telepathy is called *ṛjumati*. '*Vipula*' means not produced and curved or winding. How is it not produced? It is not produced by the knowledge of objects of speech, body and mind in the minds of others. He who has complex telepathy is called *vipulamati*. Thus, telepathy is of two kinds – *ṛjumati* and *vipulamati*.

Now that the divisions of telepathy have been mentioned, it must be defined. Telepathy is that knowledge which knows the objects thought of by the minds of others, owing to the destruction-cum-subsidence *(kṣayopaśama)* of energy-obstructing *(viryāntarāya)* and telepathy-knowlege-obscuring *(manaḥparyaya jñānāvaraṇa)* karmas and depending on the attainment of name-karmas *(nāmakarma)* of limbs and minor limbs *(aṅgopāṅga)*. It may be argued that it is sensory knowledge *(matijñāna)* only since it happens in the mind *(mana)*. This has already been refuted. The mind is merely for reference as the background. The object located in the mind of another is ascertained by this knowledge. So the mind is intended only as a background.

Of these two varieties, *ṛjumati* can extend from two or three births of oneself and of others, up to a maximum of seven or eight past or future births. It can extend in space from one *gavyūti* (a measure of length = 2 *krośa*) up to one *yojana* (a measure of length = 4 *krośa*) but not beyond it. The latter – *vipulamati* – can extend from seven or eight births up to innumerable births in the past and in the future. In space it can extend from one *yojana* up to the entire abode of human beings (i.e., up to the mountain range of Mānuśottara) and not beyond that.

Other particulars regarding these two varieties of *manaḥparyaya-jñānā* are described next.

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विशुद्ध्यप्रतिपाताभ्यां तद्विशेषः ॥२४॥

[विशुद्ध्यप्रतिपाताभ्यां] परिणामों की विशुद्धि और अप्रतिपात अर्थात् केवलज्ञान होने से पूर्व न छूटना [तद्विशेषः] इन दो बातों से ऋजुमति और विपुलमति ज्ञान में विशेषता (अन्तर) है।

The differences between the two are due to purity *(viśuddhi)* and infallibility *(apratipāta)*.

The state of the soul on destruction-cum-subsidence *(kṣayopaśama)* of the karmic veil covering telepathy is purity. *'Pratipāta'* is fall. Its opposite is infallibility *(apratipāta)*. The ascetic, whose karmic veil has only subsided *(upaśāntakaṣāya)* but has not been destroyed, sometimes falls from his spiritual height in the presence of powerful conduct-deluding *(cāritramohanīya)* karmas. But such a fall does not occur in case of the ascetic whose conduct-deluding *(cāritramohaniya)* karmas have been completely destroyed *(kṣīṇakaṣāya)*. And the excellence of telepathy depends upon purity – *viśuddhi* – and absence of fall – *apratipāta*. First, with regard to purity. *Vipulamati* is purer than *ṛjumati* with regard to the object *(dravya)*, space *(kṣetra)*, time *(kāla)* and nature or condition *(bhāva)*. How? The infinitesimal part of karmic matter is ascertained by perfect clairvoyance *(sarvāvadhi-jñāna)*; its infinitesimal part is the province of *ṛjumati*. And the infinitesimal part of what is known to *ṛjumati* is within the reach of *vipulamati*. Thus the latter knows the infinitesimal part of infinitesimal. Its purity with regard to object *(dravya)*, space *(kṣetra)*, time *(kāla)* has thus been mentioned. Purity in regard to nature or condition *(bhāva)* must also be understood from the fact that still subtler or minute forms of matter come within the range of *vipulamati* than *ṛjumati* as it is accompanied by greater destruction-cum-subsidence *(kṣayopaśama)* of karmas. *Vipulamati* is superior to *ṛjumati* also owing to the absence of downfall or deterioration as it is possessed by

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those with ascending-conduct *(pravardhamāna cāritra)*. *Ṛjumati* undergoes downfall or deterioration as it is possessed by those with descending-conduct, owing to the rise of passions *(kaṣāya)*.

If these are the differences between the two kinds of telepathy, what are the differences between telepathy and clairvoyance?

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्ययोः ॥२५॥

[अवधि मनःपर्ययोः] अवधिज्ञान और मनःपर्ययज्ञान में **[विशुद्धि क्षेत्र स्वामि विषयेभ्यः]** विशुद्धता, क्षेत्र, स्वामी और विषय की अपेक्षा से विशेषता होती है।

Telepathy *(manaḥparyayajñāna)* and clairvoyance *(avadhijñāna)* differ with regard to purity *(viśuddhi)*, space *(kṣetra)*, possessor *(svāmī)* and subject matter *(viṣaya)*.

Purity *(viśuddhi)* means clarity. Space *(kṣetra)* is the place where the objects known are present. Knower *(svāmī)* is the possessor. Object *(viṣaya)* is the object-of-knowledge *(jñeya)*. With regard to purity *(viśuddhi)*, telepathy is better than clairvoyance. How? It is because telepathy is able to know more subtle *(sūkṣma)* objects. Space *(kṣetra)* has already been dealt with. Subject matter *(viṣaya)* is dealt with later. Here possessor *(svāmī)* is discussed. Telepathy *(manaḥparyayajñāna)* arises in ascetics with high conduct, in *apramattasaṃyata* (seventh stage) to *kṣīṇakaṣāya* (twelfth stage). Even among these ascetics, it arises only in those with ascending-conduct *(pravardhamāna cāritra)* and not in those with descending-conduct. And even among them, it

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manifests itself only in those who possess one or more of the seven extraordinary accomplishments *(ṛddhi)*. Still, not all with extraordinary accomplishments *(ṛddhi)* attain telepathy. Thus the distinction of the possessor *(svāmī)* or spiritual discipline is mentioned in the *sūtra*. Clairvoyance, on the other hand, can be possessed by the *deva*, infernal beings, human beings and animals. Hence these two differ in terms of their possessors.

Now it is time to define omniscience *(kevalajñāna)*. But, passing that over, the subject matter *(viṣaya)* of knowledge is discussed. Why is it? It is because omniscience *(kevalajñāna)* is defined in *sūtra* 10-1. If so, let the scope of the first two types of knowledge – *matijñāna* and *śrutajñāna* – be mentioned.

मतिश्रुतयोर्निबन्धो द्रव्येष्वसर्वपर्यायेषु ॥२६॥

[मतिश्रुतयोः] मतिज्ञान और श्रुतज्ञान का **[निबन्धः]** विषय-सम्बन्ध **[असर्वपर्यायेषु]** कुछ (न कि सर्व) पर्यायों से युक्त **[द्रव्येषु]** जीव, पुद्‌गलादि सर्व द्रव्यों में है।

The range of sensory knowledge – *matijñāna* – and scriptural knowledge – *śrutajñāna* – extends to all the six substances *(dravya)* but not to all their modes *(paryāya)*.

'Nibandha' means connecting or uniting. Connecting what? The *'viṣaya'* – subject matter. Then the word *'viṣaya'* must be included in the *sūtra*. No, it is not necessary for it is implied from its mention in the previous *sūtra*. In this *sūtra*, *'dravyeṣu'* – plural of singular *'dravya'* – is used to include all the six substances – the soul *(jīva)*, the matter *(pudgala)*, the medium of motion *(dharma)*, the medium of rest

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(adharma), the space *(ākāśa)* and the time *(kāla)*. *'Asarvaparyāyeṣu'* qualifies *'dravyeṣu'*. All these substances form the subject matter of sensory knowledge *(matijñāna)* and scriptural knowledge *(śrutajñāna)* only with reference to some of their modes *(paryāya)* and not all their infinite modes. How can sensory knowledge *(matijñāna)* cognize non-material substances such as the medium of motion *(dharma)* and the medium of rest *(adharma)* which are beyond the senses *(atīndriya)*? Therefore, it is wrong to say that sensory knowledge *(matijñāna)* covers all substances. No, there is nothing wrong in this. There is the internal-sense *(anindriya)*. With the help of this and on destruction-cum-subsidence of quasi-sense-covering *(noindriyāvaraṇa)* karmas, arise impression *(avagraha)*, etc. Then, scriptural knowledge *(śrutajñāna)*, preceded by these, engages in substances such as the medium of motion *(dharma)* and the medium of rest *(adharma)*.

The subject matter of clairvoyance *(avadhijñāna)* is discussed next.

रूपिष्ववधेः ॥२७॥

[अवधेः] अवधिज्ञान का विषय-सम्बन्ध **[रूपिषु]** रूपी द्रव्यों में है अर्थात् अवधिज्ञान रूपी पदार्थों को जानता है।

The subject matter *(viṣaya)* of clairvoyance *(avadhijñāna)* is substances with form *(rūpī)*.

The range or the subject matter *(viṣaya)* is supplied from the previous *sūtra*. The term *'rūpī'* implies forms of the matter *(pudgala)* and embodied souls – bonded souls. The *sūtra* lays down that the scope of clairvoyance *(avadhijñāna)* is restricted to *'rūpī'* substances only and does not extend to non-material substances. Even with regard to *'rūpī'*

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substances, the range of clairvoyance is limited to certain modes *(paryāya)* only according to its potency and does not extend to all modes of the matter. In order to determine this *'asarvaparyāyeṣu'* should be brought together.

What is the scope of telepathy *(manaḥparyayajñāna)*?

तदनन्तभागे मनःपर्ययस्य ॥२८॥

[तत् अनन्तभागे] सर्वावधिज्ञान के विषयभूत रूपी द्रव्य के अनन्तवें भाग में **[मनःपर्ययस्य]** मनःपर्ययज्ञान का विषय-सम्बन्ध है।

The scope of telepathy *(manaḥparyayajñāna)* is the infinitesimal part of the matter ascertained by clairvoyance *(avadhijñāna)*.

Telepathy *(manaḥparyayajñāna)* makes its subject matter one infinitesimal part of the matter ascertained by the highest form of clairvoyance, i.e., *sarvāvadhijñāna*.

What is the range or the subject matter *(viṣaya)* of omniscience *(kevalajñāna)*, mentioned last?

सर्वद्रव्यपर्यायेषु केवलस्य ॥२९॥

[केवलस्य] केवलज्ञान का विषय-सम्बन्ध **[सर्वद्रव्य-पर्यायेषु]** सर्व द्रव्य और सर्व पर्याय हैं, अर्थात् केवलज्ञान एक ही साथ सभी पदार्थों को और उनकी सभी पर्यायों को जानता है।

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Omniscience *(kevalajñāna)* extends to all substances *(dravya)* and all their modes *(paryāya)* simultaneously.

The attributive *'sarva'* – all – is added to both, *'dravya'* – substance, and *'paryāya'* – mode.

First the soul-substances *(jīva dravya)* are infinite-times-infinite *(anantānanta)*. The forms of matter *(pudgala dravya)* are infinite-times-infinite of these. Atoms *(aṇu)* and molecules *(skandha)* are the divisions of matter. The medium of motion *(dharma dravya)*, the medium of rest *(adharma dravya)* and the space *(ākāśa dravya)* are three. The substance of time *(kāla dravya)* is innumerable *(asaṃkhyāta)*. Each of these substances has infinite-times-infinite modes *(paryāya)*, extending through the past, the present and the future. There is nothing, either substance or mode, which does not come within the purview of omniscience *(kevalajñāna)*. The fact that omniscience *(kevalajñāna)* encompasses all substances *(dravya)* and all modes *(paryāya)* highlights its boundless virtue.

The subject matter of clairvoyance *(avadhijñāna)*, etc., has been described. But it has not been mentioned how many kinds of knowledge arising from their respective instrumental causes can dwell simultaneously in one soul.

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ।।३०।।

[एकस्मिन्] एक जीव में [युगपत्] एक साथ [एकादीनि] एक से लेकर [आचतुर्भ्यः] चार ज्ञान तक [भाज्यानि] विभक्त करने योग्य हैं, अर्थात् हो सकते हैं।

From one up to four kinds of knowledge can be possessed simultaneously by a single soul.

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'Eka' denotes number. *'Ādi'* means beginning. *'Ekādi'* means beginning with one. *'Bhājyāni'* means 'dwelling in'. Thus, any one soul can possess from one to four kinds of knowledge, simultaneously. If only one kind of knowledge is present that would be omniscience *(kevalajñāna)*. The other kinds of knowledge arising from destruction-cum-subsidence *(kṣayopaśama)* do not subsist simultaneously along with omniscience attained on total destruction *(kṣaya)* of karmas. Two kinds of knowledge that can subsist simultaneously in the soul are sensory knowledge *(matijñāna)* and scriptural knowledge *(śrutajñāna)*. Three kinds that can subsist simultaneously in the soul are sensory knowledge, scriptural knowledge, and either clairvoyance *(avadhijñāna)* or telepathy *(manaḥparyayajñāna)*. Sensory knowledge, scriptural knowledge, clairvoyance, and telepathy are the four that can subsist simultaneously in the soul. All the five kinds of knowledge cannot subsist together as omniscience stands by itself without any assistance.

When the soul is absolutely without covering, in its perfection, only one knowledge subsists, i.e., omniscience *(kevalajñāna)*. But in normal worldly states, the soul is with covering. Knowledge arises in it due to destruction-cum-subsidence *(kṣayopaśama)* of karmas. Such knowledge is divided into various kinds on the basis of instrumental causes. Since destruction-cum-subsidence *(kṣayopaśama)* can be of different kinds, there can be simultaneous existence of two, three or four kinds of knowledge in the soul. However, manifestation is only of one kind of knowledge at any particular time; the remaining kinds remain dormant, in form of attainment *(labdhi)*. In the soul without covering, only omniscience *(kevalajñāna)* manifests. In the soul with covering, one kind of knowledge out of the first four – sensory knowledge, scriptural knowledge, clairvoyance, and telepathy – manifests at any particular time. However, there can be simultaneous existence of all four kinds of knowledge when appropriate causes, i.e., destruction-cum-subsidence *(kṣayopaśama)* of karmas, are present.

Do sensory knowledge, etc., always obtain as designated?

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मतिश्रुतावधयो विपर्ययश्च ॥३१॥

[**मतिश्रुतावधयः**] मति, श्रुत और अवधि – ये तीन ज्ञान [**विपर्ययश्च**] विपर्यय भी होते हैं।

These three kinds of knowledge – sensory *(mati)*, scriptural *(śruta)*, and clairvoyance *(avadhi)* – are erroneous also.

'Viparyaya' means 'erroneous'. How is it so? It is so because this is the section on 'right' knowledge. *'Ca'* means 'also', that is, right as well as erroneous. Sensory knowledge, scriptural knowledge and clairvoyance may be right as well as erroneous. Why are these erroneous? These are erroneous because these co-exist in the soul with wrong belief *(mithyādarśana)*. It is similar to the milk kept in a bitter gourd; the taste of the milk becomes bitter on account of the defect of the receptacle. But even with wrong belief *(mithyādarśana)*, there should be no error in the ascertainment of objects by sensory knowledge, etc. For instance, just as the person of right faith perceives form, colour, and so on, so does the person of wrong faith. Just as the person of right faith ascertains form, colour, etc., through scriptural knowledge and represents these accordingly, so does the person of wrong faith. And just as the person of right faith ascertains matter through clairvoyance, so does the person of wrong faith through his clairvoyance.

The next *sūtra* responds to the doubt raised.

सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥३२॥

[**यदृच्छोपलब्धेः**] अपनी इच्छा से चाहे जैसा ग्रहण करने के कारण [**सत् असतोः**] विद्यमान और अविद्यमान पदार्थों का [**अविशेषात्**]

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भेदरूप ज्ञान (यथार्थ विवेक) न होने से [उन्मत्तवत्] पागल के ज्ञान की भाँति मिथ्यादृष्टि का ज्ञान विपरीत अर्थात् मिथ्याज्ञान ही होता है।

Owing to lack of discernment between the real (*sat* – that exists) and the unreal (*asat* – that does not exist), wrong knowledge is whimsical as that of the lunatic.

'Sat' is that which exists; *'asat'* is that which does not exist. Without proper discernment, knowledge becomes erroneous. Sometimes, owing to the operation of wrong belief *(mithyādarśana)*, when colour, form, etc., are present, these are apprehended as not present; when not present, these are apprehended as present. Also, at certain times, what exists is apprehended as existing, and what does not exist is apprehended as non-existing. For instance, the person whose mind is deranged due to disturbed bile indiscriminately considers the mother as the wife and the wife as the mother. At certain times, he may also consider, according to his whims, the mother as the mother and the wife as the wife. Even the latter is not true knowledge as it is only accidental and not based on discrimination. Similarly, error arises in case of sensory knowledge, etc., while ascertaining shape, colour, etc., of objects. It is as follows. Owing to the operation of wrong belief *(mithyādarśana)* three kinds of error arise: error of cause – *kāraṇaviparyāsa*, error of difference or non-difference – *bhedābheda-viparyāsa*, and error of nature – *svarūpaviparyāsa*, while apprehending colour, etc.

Error of cause – *kāraṇaviparyāsa*: Some say that the cause of colour, etc., is one, non-material and permanent. Others consider that the atoms which constitute earth, water, fire and air are of different classes, possessing four qualities, three qualities, two qualities and one quality, respectively. The atoms of one class produce things belonging to the same class. Some others say that earth, water, fire and air are four elements, characterized by the qualities of colour, odour, taste and touch. The collection of these constitutes only one type of

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atom called *aṣṭaka* (one whole, having eight parts). Still others say that different classes of atoms, such as earth, water, fire and air, characterized by qualities of hardness, fluidity, heat and movement, respectively, produce the objects in the world.

Error of difference or non-difference – *bhedābhedaviparyāsa*: This error entails considering the cause *(kāraṇa)* and effect *(kārya)* as either absolutely different or absolutely identical.

Error of nature – *svarūpaviparyāsa*: In this error, the person believes that colour, etc., are without particulars, or colour, etc., do not exist, or it is *vijñāna* (see footnote, p. 25) that takes the form of colour, etc., and there is no other object which is the substratum of colour, etc.

This way, owing to the rise of wrong belief *(mithyādarśana)*, people give credence to figments of imagination which go against the known sources of knowledge and inference. Therefore, these are wrong sensory knowledge – *kumati jñāna*, wrong scriptural knowledge – *kuśruta jñāna*, and erroneous clairvoyance – *vibhaṅga jñāna*. But right belief *(samyagdarśana)* promotes conviction in substances ascertained as these truly are. Therefore, with right belief, these become sensory knowledge – *matijñāna*, scriptural knowledge – *śrutājñāna*, and clairvoyance – *avadhijñāna*.

The two kinds of valid knowledge *(pramāṇa)* have been described. The partial views or standpoints or aspects of *pramāṇa* are called *naya*. These are described next.

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥३३॥

[नैगम] नैगम, **[संग्रह]** संग्रह, **[व्यवहार]** व्यवहार, **[ऋजुसूत्र]** ऋजुसूत्र, **[शब्द]** शब्द, **[समभिरूढ]** समभिरूढ, **[एवंभूता]** एवंभूत – ये सात **[नयाः]** नय हैं।

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The figurative – *naigama*, the generic – *saṃgraha*, the systematic – *vyavahāra*, the straight – *ṛjusūtra*, the verbal – *śabda*, the conventional – *samabhirūḍha*, and the specific – *evaṃbhūta* are the standpoints *(naya)*.

The general *(sāmānya)* and specific *(viśeṣa)* definitions of these must be given. First, the general definition. Ascertainment, without contradiction, of one particular state or mode of the object, with a view to describe truly the substance having infinite attributes, is called the *'naya'*. It is of two kinds, namely, *dravyārthika naya*, which refers to the general attributes of the substance, and *paryārthika naya*, which refers to the constantly changing conditions or modes *(paryāya)* of the substance. *'Dravya'* refers to the general *(sāmānya)*, the general rule *(utsarga)*, or conformity *(anuvṛtti)*. That which has these for its object is the general standpoint – *dravyārthika naya*. *'Paryāya'* means particular *(viśeṣa)*, an exception *(apavāda)*, or exclusion *(vyāvṛtti)*. That which has these for its object is the standpoint of modes – *paryārthika naya*.

Their specific marks are given now.

The figurative standpoint *(naigama naya)* takes into account the purpose or intention of something which is not accomplished. For instance, a person with an axe in his hand is asked by someone for what purpose is he going. The person replies that he is going to fetch a wooden measure *(prastha)*. But at that time the wooden measure is not present; the reference to the wooden measure is the mere intention to make it. Similarly, one is engaged in fetching fuel, water, etc. Another person asks, "What are you doing?" The former replies that he is cooking food. But he is not actually cooking food. He is only engaged in an activity which will ultimately result in cooking food. Such instances of general custom where the intention alone of accomplishing a task is referred to as the basis for speech is the figurative standpoint *(naigama naya)*.

The generic standpoint *(saṃgraha naya)* is that which comprehends

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different substances, belonging to the same class, under one common head. For instance, the words existent *(sat)*, substance *(dravya)*, and jar *(ghaṭa)*. The word 'existent' *(sat)* groups together, without distinction, all substances characterized by existence as per the general rule of perception and discernment. Further, when the word 'substance' *(dravya)* is mentioned, the soul, the non-soul, etc., and their subdivisions are grouped together, as all these fulfill the definition of substance. When the word 'jar' *(ghaṭa)* is mentioned, it includes all jars which are inferred from the word jar and its perception and discernment. Other things also are the subject matter of the generic point of view *(saṃgraha naya)* in the same way.

The division of reality or objects comprehended by the generic viewpoint, in accordance with the rule, is the systematic standpoint *(vyavahāra naya)*. What is the rule? The rule is that the analysis or division into subclasses proceeds in the order of succession. It is as follows. That, which is comprehended as existence by the generic view, without reference to the particular objects, is not conducive to the ways of the world. Hence the systematic standpoint is sought. That which 'exists' *(sat)* is either a substance or an attribute. Social intercourse is not possible even by the word 'substance' *(dravya)* of the generic standpoint, without its subdivisions like the soul *(jīva)* and the non-soul *(ajīva)*. Further, the soul *(jīva)* and the non-soul *(ajīva)*, solely from the generic standpoint, are not conducive to worldly occupations. Hence these are further subdivided into the *deva*, infernal beings, etc., and jar, etc., by resorting to the systematic standpoint *(vyavahāra naya)*. This standpoint operates up to the point beyond which no further subdivisions are possible.

That, which addresses the straightforward (present) condition, is the straight viewpoint *(ṛjusūtra naya)*. This viewpoint leaves out things of the past and the future and comprehends the present mode of things, as no practical purpose can be served by things past and things unborn. It confines itself to the present moment. It is contended that it would violate the ways of the world. No. Only the object of this viewpoint is indicated here. The intercourse of the world is promoted

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by the aggregate of all the viewpoints.

The verbal viewpoint *(śabda naya)* is intent on removing the anomalies or irregularities with regard to gender, number, case, etc. Although the original text highlights many irregularities, just two of these are mentioned here. Irregularity of gender *(liṅgavyabhicāra)* – *puṣpa*, *tārakā* and *nakṣatra* – these are of different genders. Yet these are used as substitutes. Irregularity of time *(kālavyabhicāra)* – *'viśvadṛśvāsya putro janitā'* – 'A son who has seen the world will be born to him.' Here, what will take place in the future (i.e., seeing the world) is spoken of as having taken place in the past. Though such usage prevails by convention or custom, yet the verbal viewpoint considers it improper as words with different meanings cannot be clubbed. If this is opposed to what is universally current, let it be so. Here truth is investigated; medical treatment (medicine) does not satisfy the whimsies of the patient!

As it consists of forsaking several meanings, it is called the conventional viewpoint *(samabhirūḍha naya)*. It gives up the several meanings and becomes current in one important sense. For instance, the word *'gau'* has several meanings such as speech but, by convention, it has come to denote the cow. Or, words are employed to convey the knowledge of the objects. That being so, from every word arises knowledge of one particular object. Hence it is useless to employ synonyms. With the change of the word, the meaning too must change. The conventional viewpoint *(samabhirūḍha naya)* abandons several meanings of the word. For instance, *'indra'*, *'śakra'* and *'purandara'* are three words that are used to describe the lord of the celestial being. But these must have three meanings. *'Indra'* means the one who is endowed with authority and supremacy, *'śakra'* means the strong one, and *'purandara'* means the one who destroys cities. Same kind of distinction applies to all words. The important sense of the word, ignoring its several meanings, becomes the conventional viewpoint *(samabhirūḍha naya)*. For instance, "Where do you reside?" The answer is, "I reside in myself." Why? It is because one substance cannot reside in another. If, on the other hand, one thing can reside in

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another, then there would be knowledge and colour, etc., in the sky. That which determines or ascertains an object as it is in its present state or mode is called the specific viewpoint *(evaṃbhūta naya)*. According to this standpoint, a word should be used to denote an object only when it is in the state which the word connotes. When he issues commands, then only is he lord *(Indra)*. And at that time he is neither consecrator nor worshipper. Only when it goes it is cow, and not when it stands still or lies down. Or that, which determines a soul by its present mode of knowledge, is the actual standpoint. For example, the soul which cognizes Indra is Indra, and that which cognizes fire is fire. The seven standpoints *(naya)* have been described. These are successively of finer scope or smaller extent, and the succeeding standpoint is dependent on the one preceding it. These points govern the order of their mention in the *sūtra*. Each preceding *naya* has greater range and divergence than the succeeding one, and each preceding *naya* has smaller range and convergence than the succeeding one. Since the substance has infinite characteristics, the standpoints are of numerous subdivisions. All the *naya*, with either primary or secondary importance, are interdependent, and a harmonious combination of these paves the way to right faith *(samyagdarśana)*. These are like the cotton threads which, when interwoven in the proper form, produce cloth that wards off cold and provides comfort to the body. But if each threads remain independent and separate, the purpose is not served.

It is contended that the example of threads is an uneven one. It is seen that threads, etc., even when independent, produce some kind of effect. Indeed, there is some use of the thread. And one bark of a tree can bind things. This contention is not valid. The critic has not understood the meaning intended. What is said here is that the standpoints *(naya)*, when independent, cannot promote even a little of right faith *(samyagdarśana)*. There is no effect of cloth in case of independent threads. And what has been adduced is not the effect of cloth but the effect of individual threads. Getting a step further, the effect of thread too is absent in individual parts that compose it. Hence

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our proposition is established. If it be said that the effect of cloth, etc., is present potentially in threads, etc., then this applies to *naya* also; assisted by necessary means, even the standpoints *(naya)*, independent in thought or word, have the potential to produce right belief *(samyagdarśana)*. Thus, the standpoints *(naya)* possess that potentiality, and the example is therefore apt.

The standpoints *(naya)* are a part of scriptural knowledge *(śrutajñāna)*. These have been divided into seven kinds on the basis of their substratum. The substrata are three: convention *(upacāra)*, meaning *(artha)*, and word *(śabda)*. The figurative *(naigama)* relies primarily on convention *(upacāra)*; still, it is also *arthanaya*. The generic *(samgraha)*, the systematic *(vyavahāra)*, and the straight *(ṛjusūtra)* are *arthanaya*. The remaining three – the verbal *(śabda)*, the conventional *(samabhirūḍha)* and the specific *(evaṃbhūta)* – are *śabdanaya*.

To comprehend the object from one particular standpoint is the scope of *naya* (the one-sided method of comprehension). *Naya* comprehends one specific attribute of the object but *pramāṇa* – valid knowledge – comprehends the object in its fullness. *Pramāṇa* does not make a distinction between the substance and its attributes but grasps the object in its entirety. But *naya* looks at the object from a particular point of view and puts emphasis on a particular aspect of the object. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakalādeśa* – comprehensive and absolute, and *naya* is *vikalādeśa* – partial and relative. A *naya* looks at the object from a particular point of view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored. A particular standpoint *naya*, when treated as absolute (independent of other *naya*), is wrong *(mithyā)* knowledge. When treated as partial (dependent on other *naya*) it constitutes right *(samyak)* knowledge.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे प्रथमोऽध्यायः समाप्तः ॥

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CHAPTER-2

CATEGORY OF THE LIVING

What is the nature of the soul *(jīva)*, which is the first of the objects of right faith?

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य
स्वतत्त्वमौदयिकपारिणामिकौ च ॥१॥

[**जीवस्य**] जीव के [**औपशमिकक्षायिकौ**] औपशमिक और क्षायिक [**भावौ**] भाव [**च मिश्रः**] और मिश्र तथा [**औदयिक पारिणामिकौ च**] औदयिक और पारिणामिक – ये पाँच भाव [**स्वतत्त्वम्**] निजभाव हैं अर्थात् ये जीव के अतिरिक्त दूसरे में नहीं होते।

The distinctive characteristics *(svatattva)* of the soul *(jīva)* are the dispositions or thought-activities – *bhāva* – arising from subsidence – *upaśama*, destruction – *kṣaya*, destruction-cum-subsidence – *kṣayopaśama* – of karmas, the fruition – *udaya* – of karmas, and its inherent nature or capacity – *pariṇāma*.

Just as the mud in the water settles down when clearing nuts are put into it, so also the karmic matter does not manifest its power in the soul due to causes (i.e., the disposition of the soul). This is called subsidence *(upaśama)*. When the same water is poured into another vessel it becomes completely free from mud. In the same way, complete removal of the karmic matter is destruction *(kṣaya)*. The third state is a mixed state of destruction-cum-subsidence *(kṣayopaśama)*, as in

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case of the water, which, owing to the presence of clearing nuts, becomes clear as well as muddy in different parts. The fruition of karmas in the presence of certain causes is fruition *(udaya)*. The essential nature *(svarūpa)* of the soul, irrespective of the karmic matter, is its inherent nature or capacity – *pariṇāma*. That disposition *(bhāva)*, which has subsidence as its object or cause, is subsidential *(aupaśamika)*. Similarly with regard to destructional *(kṣāyika)*, destruction-cum-subsidential *(kṣāyopaśamika)*, rising *(audāyika)* and inherent nature *(pāriṇāmika)*. These five dispositions *(bhāva)* are the distinctive *(asādhāraṇa)* characteristics – *svatattva* – of the soul.

The subject under consideration is right belief *(samyagdarśana)*. And among the three kinds of right belief, subsidential *(aupaśamika)* disposition *(bhāva)* is attained first by the soul. So it is mentioned first. The contender of the subsidential *(aupaśamika)* disposition is the destructional *(kṣāyika)* disposition and, among the worldly souls, the right believers of this type are innumerable times more in number than those of the first type. So it is mentioned next. The mixed disposition – destruction-cum-subsidential *(kṣāyopaśamika)* – is mentioned next as it consists of both. Besides, the right believers of this type are innumerable times more in number than the other two types. The dispositions due to the fruition of karmas – *audāyika* – and the inherent nature of the soul – *pāriṇāmika* – are mentioned in the end as these are infinite times more than all the other types.

The subsidential *(aupaśamika)* and the destructional *(kṣāyika)* dispositions *(bhāva)* arise only in case of the potential *(bhavya)* souls; the potential *(bhavya)* souls are those having the inherent capacity for liberation. But the third – mixed disposition of destruction-cum-subsidential *(kṣāyopaśamika)* – arises in case of the non-potential *(abhavya)* souls too; the non-potential *(abhavya)* souls are those not having the inherent capacity for liberation. The last two dispositions *(bhāva)* arise in case of the potential *(bhavya)* as well as the non-potential *(abhavya)* souls.

The first four dispositions *(bhāva)* have been mentioned primarily on the basis of their instrumental causes *(nimitta)* and the last on the

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basis of the inherent capacity *(yogyatā)* of the soul. All worldly activities are divided on these two bases – the instrumental cause and the inherent capacity. Sometimes the instrumental cause is predominant and sometimes the inherent capacity. Giving predominance to the instrumental cause, however, does not mean that the cause is the doer *(kartā)* of the activity. The purpose of such classification is to exhibit clearly the definitive cause of certain activities. Although the activity takes place due to the inherent capacity *(yogyatā* or *upādāna)* of the object under consideration, still there is the presence of the *hetu* or *sādhana* – in form of logical association *(anvaya)* and distinction *(vyatireka)*. The presence of such *hetu* or *sādhana* is the definitive cause *(nimitta)* of the activity. The first four dispositions *(bhāva)* – *aupaśamika, kṣāyika, kṣāyopaśamika* and *audāyika* – are, therefore, called *'naimittika bhāva'*.

Do these dispositions *(bhāva)* or characteristics of a single soul have subdivisions? Yes, these have subdivisions.

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥२॥

उपरोक्त पाँच भाव **[यथाक्रमम्]** क्रमशः **[द्वि नव अष्टादश एकविंशति त्रिभेदा]** दो, नव, अट्ठारह, इक्कीस और तीन भेद वाले हैं।

These are of two, nine, eighteen, twenty-one and three kinds, respectively.

The subsidential *(aupaśamika)* disposition *(bhāva)* is of two kinds. The destructional *(kṣāyika)* disposition is of nine kinds. The destruction-cum-subsidential *(kṣāyopaśamika)* disposition is of eighteen kinds. The disposition *(bhāva)* due to the fruition of karmas – *audāyika* – is of twenty-one kinds. And the disposition *(bhāva)* due to

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inherent nature of the soul – *pāriṇāmika* – is of three kinds.

What are the two kinds of characteristics arising from subsidence *(upaśama)*?

सम्यक्त्वचारित्रे ॥३॥

[सम्यक्त्व] औपशमिक सम्यक्त्व और [चारित्रे] औपशमिक चारित्र – इस प्रकार औपशमिकभाव के दो भेद हैं।

The two kinds of subsidential *(aupaśamika)* disposition *(bhāva)* are subsidential belief *(aupaśamika samyaktva)* and subsidential conduct *(aupaśamika cāritra)*.

Right belief and right conduct have already been explained. How do these become subsidential *(aupaśamika)*? Conduct-deluding *(cāritra-mohanīya)* karmas are of two kinds, the *kaṣāyavedanīya* and the *nokaṣāyavedanīya*. When the following seven, the four *kaṣāya-vedanīya* – anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)* – of the *anantānubandhī* type (leading to endless worldly existence), together with the three kinds of faith-deluding *(darśana-mohanīya)* karmas – *samyaktva* (slightly clouding right belief), *mithyātva* (wrong belief) and *samyagmithyātva* (mixed right and wrong belief) – subside, subsidential belief *(aupaśamika samyaktva)* arises.

How can karmas subside in case of the eternal misbeliever who is subject to passions *(kaṣāya)* arising from karmas? It is on the basis of the attainment of favourable-time *(kālalabdhi)*, etc. The first *kālalabdhi* is with regard to time. The potential soul (with capacity for liberation) bound by karmas becomes capable of attaining the first stage of right belief *(prathama samyaktva)* when there is the residue of

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time known as half-time of whirling-round matter *(ardhapudgala parivartana)*. When the residue of time is more than this, that soul is not capable of attaining the first stage of right belief *(prathama samyaktva)*. The second *kālalabdhi* is with regard to the duration of karmas. The first stage of right belief is not attained when the duration of karmas is either at the maximum or at the minimum. If so, when is it attained? The suitability for the first stage of right belief arises when the karmas of less than *koṭākoṭi sāgaropama* duration are bound, and when, owing to the purification of the soul, the existing karmas also are of duration of *koṭākoṭi sāgaropama* less numerable thousand *sāgaropama*. The third *kālalabdhi* is with regard to birth *(bhava)*. The worthy soul endowed with the five senses and the mind *(saṃjñī)*, fully developed *(paryāptaka)* and purified *(sarvaviśuddha)*, attains the first stage of right faith – subsidential belief *(aupaśamika samyaktva)*. Besides, recollection of the previous births is also among the causes.

Subsidential conduct *(aupaśamika cāritra)* arises on the subsidence of all the deluding *(mohanīya)* karmas. Right belief – *samyaktva* – is mentioned first as it is the basis of right conduct *(cāritra)*.

The nine characteristics of the destructional *(kṣāyika)* disposition are described next.

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥४॥

[ज्ञान दर्शन दान लाभ भोग उपभोग वीर्याणि] केवलज्ञान, केवलदर्शन, क्षायिकदान, क्षायिकलाभ, क्षायिकभोग, क्षायिकउपभोग, क्षायिकवीर्य तथा [च] च कहने पर, क्षायिकसम्यक्त्व और क्षायिकचारित्र – इस प्रकार क्षायिकभाव के नौ भेद हैं।

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The destructional *(kṣāyika)* disposition is of nine kinds: knowledge *(jñāna)*, perception *(darśana)*, gift *(dāna)*, gain *(lābha)*, enjoyment *(bhoga)*, re-enjoyment *(upabhoga)*, energy *(vīrya)*, and the two – belief *(samyaktva)* and conduct *(cāritra)* – from the previous *sūtra*. The word destructional *(kṣāyika)* must be added to each.

'Ca' is intended to include belief *(samyaktva)* and conduct *(cāritra)*. Perfect knowledge *(kevalajñāna – kṣāyika jñāna)* manifests on the total destruction of knowledge-obscuring karmas. Perfect perception *(kevaladarśana – kṣāyika darśana)* must be understood in the same manner. On complete destruction of gift-obstructive *(dānāntarāya)* karmas arises the power of giving security, the gift of fearlessness, to infinite multitudes of living beings. On complete destruction of the gain-obstructive *(lābhāntarāya)* karmas, the Omniscient has no need for the partake of food; infinite particles of extremely pure and subtle matter, which give strength and which are beyond the reach of ordinary human beings, are assimilated in his body every instant. As the entire karmas which obstruct enjoyment *(bhoga)* are destroyed, there arises infinite enjoyment of unparalleled nature consequent on the destruction of karmas. Particularly, the marvels *(atiśaya)* like the celestial shower of fragrant flowers result from this. As the obstructive karmas of re-enjoyment *(upabhoga)* disappear without remnant, infinite re-enjoyment is manifested. The bejeweled throne, the waving of flywhisks, three-tier canopy, and other splendours result from this. And as the karmas which obstruct energy *(vīrya)* are completely destroyed, infinite energy of the pure soul is manifested. On complete destruction of the seven subtypes of karmas referred to above, perfect belief *(kṣāyika samyaktva)* is attained. Perfect conduct *(kṣāyika cāritra)* must also be understood in the same way.

A doubt is raised: if the power of giving security and bestowing fearlessness, etc., are concomitant to destruction of karmas, then these should also apply to the liberated souls (the *Siddha*). No. These

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arise only in case of the Omniscient Lord (the *Arhat*) on account of the presence of the physique-making *(śarīra)* and *Tīrthaṅkara* name-karmas *(nāmakarma)*. In the absence of all karmas, these external manifestations of *kṣāyika dāna,* etc., do not happen in the liberated souls. How then do these exist in the liberated souls? These exist in the liberated souls only in the form of infinite bliss, pure and unalloyed; as infinite-energy *(anantavīrya)* exists in the form of infinite-knowledge *(kevalajñāna)*.

The eighteen characteristics of destruction-cum-subsidential *(kṣāyopaśamika)* disposition *(bhāva)* are now described.

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपञ्चभेदाः
सम्यक्त्वचारित्रसंयमासंयमाश्च ।।५।।

[**ज्ञान अज्ञान**] मति, श्रुत, अवधि और मनःपर्यय – ये चार ज्ञान तथा कुमति, कुश्रुत और कुअवधि – ये तीन अज्ञान, [**दर्शन**] चक्षु, अचक्षु और अवधि – ये तीन दर्शन, [**लब्धयः**] क्षायोपशमिक दान, लाभ, भोग, उपभोग, वीर्य – ये पाँच लब्धियाँ [**चतुः त्रि त्रि पञ्च भेदाः**] इस प्रकार 4+3+3+5=15 भेद तथा [**सम्यक्त्व**] क्षायोपशमिक सम्यक्त्व [**चारित्र**] क्षायोपशमिक चारित्र [**च**] और [**संयमासंयमाः**] संयमासंयम – इस प्रकार क्षायोपशमिकभाव के 18 भेद हैं।

The destruction-cum-subsidential *(kṣāyopaśamika)* disposition is of eighteen kinds: four kinds of knowledge *(jñāna)*, three kinds of wrong knowledge *(ajñāna)*, three kinds of perception *(darśana)*, five kinds of attainment *(labdhi)*, right belief *(samyaktva)*, conduct *(cāritra)*, and

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restraint-cum-non-restraint *(saṃyamāsaṃyama)*. The word destruction-cum-subsidential *(kṣāyopaśamika)* must be added to these eighteen kinds of disposition.

The destruction-cum-subsidential *(kṣāyopaśamika)* disposition arises when, for the present, there is destruction-of-rise *(udayābhāvī kṣaya)* of the karmic-strength that obscures the attributes of the soul completely – *sarvaghāti spardhaka* – and, for the future, there is subsidence *(upaśama)* of these and rise *(udaya)* only of the karmic-strength that obscures partially – *deśaghātī spardhaka*.

Herein the operation of dispositions like knowledge *(jñāna)* must be understood with reference to their own covering *(āvaraṇa)* and destruction-cum-subsidence *(kṣayopaśama)* of the obstructive *(antarāya)* karmas.

The word *'samyaktva'* in the *sūtra* refers to the destruction-cum-subsidential type of right belief – *'vedaka samyaktva'* or *'kṣāyopaśamika samyaktva'*. The *'vedaka samyaktva'* is the belief in substances that arises on destruction-of-rise *(udayābhāvī kṣaya)* as well as subsidence *(upaśama)* of these six: four passions *(kaṣāya)* leading to endless mundane existence – *anantānubandhi,* the faith-deluding karmas of wrong-belief *(mithyātva)* and mixed-belief *(samyagmithyātva)*. The rise of the faith-deluding karmas of right-belief *(samyaktva prakṛti)* which obscure only partially *(deśaghātī)* is *'vedaka samyaktva'*.

The destruction-cum-subsidential *(kṣāyopaśamika)* restraint-cum-non-restraint *(saṃyamāsaṃyama)* is the state *(pariṇāma)* of the soul that arises on destruction-of-rise *(udayābhāvī kṣaya)* as well as on subsidence *(upaśama)* of the twelve passions *(kaṣāya)*, namely, the four that lead to endless existence – *anantānubandhī*, the four that prevent partial self-control – *apratyākhyānāvaraṇa*, and the four that prevent complete self-control – *pratyākhyānāvaraṇa*, and on the rise of the partially-obscuring *(deśaghātī)* karmic-strength *(spardhaka)* of any one of the gleaming – *saṃjvalana* – passions *(kaṣāya)*, and possible

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rise of the nine quasi-passions *(nokaṣāya)*.

There are four partially-obscuring *(deśaghātī)* types of knowledge-obscuring *(jñānāvaraṇīya)* karmas, therefore, four kinds of knowledge are manifested on their destruction-cum-subsidence *(kṣayopaśama)*. However, since three kinds of wrong-knowledge *(ajñāna)* manifest in the wrong-believer *(mithyādṛṣṭi)*, and four kinds of knowledge *(jñāna)* in the right-believer *(samyagdṛṣṭi)*, there are seven kinds of destruction-cum-subsidential *(kṣāyopaśamika)* knowledge *(jñāna)*.

The three kinds of destruction-cum-subsidential *(kṣāyopaśamika)* perception *(darśana)* are ocular-perception *(cakṣudarśana)*, non-ocular-perception *(acakṣudarśana)* and clairvoyant-perception *(avadhidarśana)*.

The five kinds of destruction-cum-subsidential *(kṣāyopaśamika)* attainment *(labdhi)* are gift *(dāna)*, gain *(lābha)*, enjoyment *(bhoga)*, re-enjoyment *(upabhoga)*, and energy *(vīrya)*.

The twenty-one kinds of disposition consequent on the fruition *(udaya)* of karmas are described next.

गतिकषायलिंगमिथ्यादर्शनाज्ञानासंयतासिद्ध-
लेश्याश्चतुश्चतुस्त्र्येकैकैकैकषड्भेदाः ॥६॥

[**गति**] तिर्यंच, नरक, मनुष्य और देव – ये चार गतियाँ, [**कषाय**] क्रोध, मान, माया, लोभ – ये चार कषायें, [**लिंग**] स्त्रीवेद, पुरुषवेद और नपुंसकवेद – ये तीन लिंग, [**मिथ्यादर्शन**] मिथ्यादर्शन [**अज्ञान**] अज्ञान [**असंयत**] असंयम [**असिद्ध**] असिद्धत्व तथा [**लेश्याः**] कृष्ण, नील, कापोत, पीत, पद्म और शुक्ल – ये छह लेश्यायें, इस प्रकार [**चतुः चतुः त्रि एक एक एक एक षड् भेदाः**] 4+4+3+1+1+1+1+6=21, इस प्रकार सब मिलाकर औदयिकभाव के 21 भेद हैं।

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The disposition *(bhāva)* due to the fruition of karmas – *audāyika* – is of twenty-one kinds: states of existence – *gati*, passions – *kaṣāya*, sex – *liṅga*, wrong-belief – *mithyādarśana*, wrong-knowledge – *ajñāna*, non-restraint – *asaṃyama*, imperfect-disposition – *asiddha*, and colouration – *leśyā*, which are of four, four, three, one, one, one, one and six kinds, respectively.

States of existence *(gati)* are four: infernal existence *(narakagati)*, subhuman existence *(tiryañcagati)*, human existence *(manuṣyagati)* and celestial existence *(devagati)*. On the fruition of name-karma *(nāmakarma)* of infernal existence *(narakagati)*, the disposition of infernal being is manifested; hence, infernal existence *(narakagati)* is due to the fruition of karmas – *audāyika*. Similarly it should be understood in regard to the other three states of existence *(gati)*. The passions *(kaṣāya)* are of four kinds: anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)*. The karma which rouses anger *(krodha)* on its fruition *(udaya)* is anger-rousing karma. Similarly it should be understood in regard to the other three passions *(kaṣāya)*. The sexes *(liṅga)* are of three kinds: the male-feeling *(puruṣaveda)*, the female-feeling *(strīveda)* and the neuter-feeling *(napuṃsakaveda)*. The rise of the female-feeling occurs on the fruition of karmas of the female sex. Similarly it should be understood in regard to the other two sexes. Wrong-belief *(mithyādarśana)* is one. Wrong-belief in reality is the result of the fruition of karmas of wrong belief *(mithyādarśana)*. Wrong-knowledge *(ajñāna)* means non-cognition of objects. The rise of knowledge-obscuring *(jñānāvaraṇīya)* karmas causes non-cognition of objects; it is thus *audāyika*. The rise of intense karmas – *sarvaghāti spardhaka* – of conduct-deluding type gives rise to non-restraint *(asaṃyama)*. Hence, non-restraint *(asaṃyama)* is *audāyika*. Imperfect-disposition *(asiddha)* arises on the fruition of karmas in general; it is thus *audāyika*. Colouration

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(leśyā) is of two kinds, material-colouration *(dravyaleśyā)* and psychical-colouration *(bhāvaleśyā)*. As this chapter deals with the psychical-factors of the soul, it does not delve into material-colouration *(dravyaleśyā)*. Psychical-colouration *(bhāvaleśyā)* is the source or cause of vibratory activity of the soul on rise of the passions *(kaṣāya)*; it is thus *audāyika*. It is of six kinds: black *(kṛṣṇa)*, blue *(nīla)*, grey *(kāpota)*, yellow *(pīta)*, pink *(padma)* and white *(śukla)*.
Now, it is mentioned in the Scripture that there is the presence of white colouration *(śuklaleśyā)* in case of those with subsided delusion *(upaśānta-kaṣāya)*, with destroyed delusion *(kṣīṇa-kaṣāya)*, and the Omniscient-with-vibration *(sayogakevalī)*. It cannot be so since their passions *(kaṣāya)* are either subsided or destroyed. It is not a contradiction. From the point of view of the previous colouration of disposition due to past passions, conventionally, it is said that the same is present, owing to presence of activity in them. In case of the Omniscient-without-activity *(ayogakevalī)*, there is no colouration as all activity is absent.

The three kinds of disposition *(bhāva)* due to inherent nature of the soul – *pāriṇāmika* – are mentioned next.

जीवभव्याभव्यत्वानि च ॥७॥

[जीवभव्याभव्यत्वानि च] जीवत्व, भव्यत्व और अभव्यत्व – इस प्रकार पारिणामिक भाव के तीन भेद हैं।

The soul-principle – *jīvatva*, the capacity for liberation – *bhavyatva*, and the incapacity for liberation – *abhavyatva* are the three dispositions *(bhāva)* due to the inherent nature of the soul – *pāriṇāmika*.

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The three characteristics mentioned in the *sūtra* are inherent in and unique to the soul *(jīva)*, not found in other substances. Why are these considered inherent in the soul? These do not depend on rise *(udaya)*, subsidence *(upaśama)*, destruction *(kṣaya)* or destruction-cum-subsidence *(kṣayopaśama)* of karmas. The soul-principle *(jīvatva)* is soul-consciousness *(caitanya)*. The soul that will attain right faith *(samyagdarśana)*, etc., is called *'bhavya'* – endowed with the capacity for liberation. Or, it is endowed with *bhavyatva*. And the soul that will not attain right faith, and so on, is called *'abhavya'* – not endowed with the capacity for liberation. Or, it is endowed with *abhavyatva*. These three – *jīvatva*, *bhavyatva* and *abhavyatva* – are the inherent qualities of the soul.

Should not the other qualities like existence – *astitva*, permanence – *nityatva*, and having space-points – *pradeśavattva*, be mentioned along with these three qualities? No. These have been included by the particle *'ca'* in the *sūtra*. If so, the number three is contradicted. No. The distinctive *(asādhāraṇa)* characteristics which are inherent in the soul are three only. Qualities like existence *(astitva)* are common *(sādhāraṇa)* characteristics as these apply to the souls *(jīva)* as well as the non-souls *(ajīva)*. So these are included separately by the particle *'ca'*.

Since the soul is incorporeal or non-material *(amūrta)*, how do the dispositions of subsidence – *aupaśamika* – etc., apply to it? These dispositions have reference to the bondage of karmas. How can there be bondage of karmic matter with the incorporeal soul? It is possible because the soul is incorporeal or non-material *(amūrta)* only from a certain point of view; it is not true that the soul is non-material *(amūrta)* from all points of view. From the point of view of its modes *(paryāya)* in bondage, owing to the influence of karmas, it is corporeal *(mūrta)* in the embodied state. From the point of view of its pure nature, the soul is incorporeal *(amūrta)*. It is further contended that if the soul becomes one with the body because of the influence of karmas then it cannot be considered separate from the body. It is not so. Though the soul is one with the body in the embodied state, it is

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different from the body because of its distinctive mark *(lakṣaṇa)*. The Scripture says, "From the point of view of bondage, the soul is one with the body, still it is different from the body because of its distinctive mark *(lakṣaṇa)*. Hence the incorporeal nature of the soul is predicated in a non-absolutistic *(anekāntātmaka)* sense only. From one point of view it is incorporeal and from another point of view it is not incorporeal."

If so, let the distinctive mark *(lakṣaṇa)* of the soul be mentioned.

उपयोगो लक्षणम् ॥८॥

[लक्षणम्] जीव का लक्षण [उपयोगः] उपयोग है।

Cognition *(upayoga)* is the mark *(lakṣaṇa)* – distinctive characteristic – of the soul *(jīva)*.

That, which arises from both internal and external causes and concomitant with soul-consciousness *(caitanya)* is cognition *(upayoga)* – active or attentive consciousness. By this – cognition *(upayoga)* – the soul is distinguished from the body. Just as gold and silver, even when mixed together, remain distinct by their respective colour, etc., similarly the soul and the body, though one in bondage, maintain distinctness due to their respective marks *(lakṣaṇa)*.

The divisions of cognition *(upayoga)* are described next.

स द्विविधोऽष्टचतुर्भेदः ॥९॥

[सः] वह उपयोग [द्विविधः] दो प्रकार का है – ज्ञानोपयोग और दर्शनोपयोग। वे क्रमशः [अष्ट चतुः भेदः] आठ और चार भेद सहित हैं, अर्थात् ज्ञानोपयोग के आठ तथा दर्शनोपयोग के चार भेद हैं।

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Cognition *(upayoga)* is of two kinds. And these, in turn, are of eight and four kinds, respectively.

Cognition *(upayoga)* is of two kinds: knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)*.

Knowledge-cognition *(jñānopayoga)* is of eight kinds: (1) sensory knowledge – *matijñāna*, (2) scriptural knowledge – *śrutajñāna*, (3) clairvoyance – *avadhijñāna*, (4) telepathy – *manaḥparyayajñāna*, (5) omniscience – *kevalajñāna*, (6) wrong sensory knowledge – *matyajñāna, kumati*, (7) wrong scriptural knowledge – *śrutājñāna, kuśruta*, and (8) wrong clairvoyance – *vibhaṅgajñāna*.

Perception-cognition *(darśanopayoga)* is of four kinds: (1) ocular perception – *cakṣudarśana*, (2) non-ocular perception – *acakṣu-darśana*, (3) clairvoyant perception – *avadhidarśana*, and (4) omniscient perception – *kevaladarśana*.

How are these, knowledge and perception, different? Knowledge-cognition *(jñānopayoga)* is with details and, therefore, called *sākāra* or *savikalpa*. Perception-cognition *(darśanopayoga)* is without details and, therefore, called *nirvikāra* or *nirvikalpa* or *sāmānyāvalokana*. These occur in succession in ordinary souls (non-omniscient souls), but occur simultaneously in those who have annihilated karmas.

Though perception occurs first, knowledge being more worthy is mentioned first in the *sūtra*. Earlier, five kinds of right knowledge *(samyagjñāna)* have been mentioned. But here, three kinds of wrong knowledge are also mentioned as this is the section dealing with cognition *(upayoga)*, in general.

Cognition *(upayoga)* is the mark *(lakṣaṇa)* common to all souls. The souls are classified into two.

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संसारिणो मुक्ताश्च ॥१०॥

जीव [**संसारिणः**] संसारी [**च**] और [**मुक्ताः**] मुक्त – ऐसे दो प्रकार के हैं।

Souls are of two kinds: the transmigrating *(saṃsārī)* and the liberated *(mukta)*.

Transmigration (metempsychosis) is *saṃsāra*, the cycle of wandering. Those, who undergo the cycle of wandering, are the transmigrating souls. This whirling-round has five subdivisions: the cycle of matter *(dravyaparivartana)*, the cycle of place *(kṣetraparivartana)*, the cycle of time *(kālaparivartana)*, the cycle of being *(bhavaparivartana)*, and the cycle of thought-activity *(bhāvaparivartana)*.
The cycle of matter is of two kinds, the cycle of quasi-karmic matter *(nokarmaparivartana)* and the cycle of karmic matter *(karma-parivartana)*. The cycle of quasi-karmic matter is described first. Particles of matter fit for the three kinds of body and the six kinds of completion or development are taken in by a soul *(jīva)* in one instant. These remain in the same condition in which they were taken in with regard to their greasiness or roughness, colour, smell, etc. – intense, feeble or intermediate – and fall off in the subsequent instant(s). After that, unabsorbed particles are taken in and cast off infinite times. Similarly, mixed particles are taken in and cast off infinite times. The absorbed particles in the middle are taken in and cast off infinite times. After that, the same particles of matter taken in by the soul at the beginning attain the same state of quasi-karmic matter in the same soul. All these taken together constitute one cycle of quasi-karmic matter *(nokarmaparivartana)*. Now the cycle of karmic matter *(karmaparivartana)* is described. Particles of matter transformed into the eight types of karmic matter are taken in by one soul in one instant and are cast off in the subsequent instant(s), after the lapse of one

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āvalī[1] and one *samaya*. Similarly, as described in connection with the cycle of quasi-karmic matter, the same particles of matter taken in by the soul at the beginning attain the same state of karmas in the same soul. All these put together make one cycle of karmic matter *(karmaparivartana)*. It is said in the Scripture, "The soul, indeed, has taken in (enjoyed) successively all the molecules of matter in the entire universe and has cast these off. And the soul has been revolving infinite times in the cycle of matter *(pudgalaparivartanarūpa)*."

The cycle of place *(kṣetraparivartana)* is described next. The subtle, one-sensed, undeveloped being *(nigoda jīva)*, with the utmost minimum extent of body, is born with the central eight points of the universe as the middle of its body. It lives for a very short time and dies. Then the same being with the same extent of body is reborn in the same spot a second time, a third time and a fourth time. In this manner it is reborn in the same spot as many times as there are space-points *(pradeśa)* in one *'ghanāṅgula'* (a measure of volume) divided by innumerable. Again, by increase of one space-point at a time, the entire universe is made the birth-place of the same soul. The period taken for completing this is one cycle of place *(kṣetraparivartana)*. It has been said, "There is no space-point in the entire universe, which has not been the seat of birth of the soul. In this way the soul has taken birth many times in the space of the universe."

Now the cycle of time *(kālaparivartana)* is described. A particular being *(jīva)* is born in the first instant of the ascending cycle of time *(utsarpiṇī)*, and dies after completing his lifetime. Again, the same being is reborn in the second instant of the next ascending cycle and dies at the end of his lifetime. Again, the same being is reborn in the third instant of the third ascending cycle. In this manner the ascending cycle of time *(utsarpiṇī)* is completed. Similarly for the descending cycle of time *(avasarpiṇī)*. Thus birth must be taken by any one soul in an uninterrupted manner. Similarly, death must be

1 – 1 *āvalī* = innumerable *samaya*; the smallest and indivisible period of empirical time is called *samaya*.

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understood to be without any interval. So much constitutes a cycle of time *(kālaparivartana)*. It has been said, "The soul revolving in the cycle of time has been born as well as dead many times in the instants of the ascending as well as the descending cycles of time."

The cycle of being *(bhavaparivartana)* is described next. In the infernal state, the minimum lifetime is ten thousand years. Some being is born with that lifetime in that region and, after wandering, is reborn there with the same lifetime. In this manner, he is born and died in the same region as many times as there are instants *(samaya)* in ten thousand years. Again, by increase of one instant *(samaya)* at a time, the lifetime of thirty-three *sāgaropama*, of the infernal region, is completed. Then, coming out from the infernal region, he is born in the plants and animal world with the minimum duration of within forty-eight minutes – *antarmuhūrta*. And in the manner mentioned above, the lifetime of three *palyopama*, of the plant and animal world, is completed. Similarly, the being completes the lifetime of within forty-eight minutes – *antarmuhūrta* – to three *palyopama* with regard to the human state of existence. In the celestial state it is like that of infernal beings. But there is this difference. In the celestial state, it must be taken up to the completion of thirty-one *sāgaropama*. All these taken together constitute one cycle of being *(bhavaparivartana)*. It has been said, "Owing to association with wrong-belief *(mithyātva)*, the soul has revolved many times, being born with the minimum, etc., lifetime in all the states of existence, from the infernal regions up to the upper *graiveyaka* heaven.

Now the cycle of thought-activity *(bhāvaparivartana)* is described. One being endowed with the five senses and the mind – *saṃjñī paryāptaka* – and actuated by wrong belief *(mithyādarśana)* acquires the minimum duration, as suited to him, of within one *koṭākoṭi* (1 *crore* × 1 *crore*) *sāgaropama* of knowledge-obscuring *(jñānāvaraṇīya)* karmas. The Scripture contains highly technical discussion of the cycle of thought-activity, beyond the scope of the present work. Suffice it to say here that with the increase of one instant at a time, the maximum duration of thirty *koṭākoṭi sāgaropama* is reached. In the

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same manner, the cycle of thought-activity *(bhāvaparivartana)* takes place with regard to the main and the subtypes of karmas. It has been said, "Owing to its association with wrong belief *(mithyātva)*, the soul has acquired all the four types of bondage – nature *(prakṛti)*, duration *(sthiti)*, intensity *(anubhāga)* and space *(pradeśa)* – and plunged in the cycle of thought-activity *(bhāvaparivartana)*."

Transmigration (metempsychosis) is *saṃsāra*, the cycle of wandering. Those who undergo the cycle of wandering are the transmigrating souls. Those who are released from these five kinds of transmigration, the cycle of wandering, are the liberated souls. The transmigrating *(saṃsārī)* souls are mentioned first in the *sūtra* as the designation 'liberation' *(mukta)* is attained by the former.

The two kinds of transmigrating souls are mentioned in the next *sūtra*.

समनस्काऽमनस्काः ॥११॥

संसारी जीव [**समनस्काः**] मनसहित–सैनी और [**अमनस्काः**] मनरहित–असैनी, दो प्रकार के हैं।

The transmigrating souls are of two kinds, those with the mind – *mana* – and those without the mind.

The mind *(mana)* is of two kinds, the physical mind *(dravyamana)* and the psychical mind *(bhāvamana)*. The physical mind is originated by the rise of name-karma *(nāmakarma)* of limbs and minor limbs – *aṅgopāṅga*. The purity of the soul arising on the destruction-cum-subsidence *(kṣayopaśama)* of energy-obstructive *(vīryāntarāya)* and quasi-sense-covering *(noindriyāvaraṇa)* karmas is the psychic mind. Those endowed with this mind are *'samanaska'*, and those not

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endowed with it are *'amanaska'*. Thus the living beings are divided into two classes, those with the mind and those without the mind. Those endowed with the mind are mentioned first as they are worthy. How are they worthy? Being endowed with the power of discrimination between the good and the bad, they are worthy.

The transmigrating souls are classified in another way.

संसारिणस्त्रसस्थावराः ॥१२॥

[**संसारिणः**] संसारी जीव [**त्रस**] त्रस और [**स्थावराः**] स्थावर के भेद से दो प्रकार के हैं।

The transmigrating souls are of two kinds, the *trasa* and the *sthāvara*.

The mundane souls are of two kinds, the *trasa* and the *sthāvara*. Those who are subject to the *'trasa'* name-karma *(nāmakarma)* are *trasa*, and those who are governed by the *'sthāvara'* name-karma are *sthāvara*. Is it correct to say that those who move are *trasa* and those who are stationary are *sthāvara*? No, such an interpretation contradicts the Scripture. From the two-sensed beings up to the Omniscient-without-activity *(ayogakevalī)* are designated *'trasa'* in the Scripture. The distinction is not based on movability or immovability, but on fruition of *'trasa'* and *'sthāvara'* name-karma. As the word *'trasa'* is of fewer letters than the word *'sthāvara'* and as the *trasa* beings are worthier, *'trasa'* is mentioned first. These are worthier as all varieties of cognition *(upayoga)* are possible in them.

There is not much to be said about the one-sensed, *sthāvara* beings. So these are explained first, violating the order.

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पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥१३॥

[पृथिवी अप् तेजः वायुः वनस्पतयः] पृथिवीकायिक, जलकायिक, अग्निकायिक, वायुकायिक और वनस्पतिकायिक - ये पाँच प्रकार के **[स्थावराः]** स्थावर जीव हैं। (इन जीवों के मात्र एक स्पर्शन इन्द्रिय होती है।)

Earth-bodied – *pṛthivīkāyika*, water-bodied – *jalakāyika*, fire-bodied – *agnikāyika*, air-bodied – *vāyukāyika*, and plant-bodied – *vanaspatikāyika*, are *sthāvara* beings.

The earth-bodied, and so on, are the different divisions of the *'sthāvara'* name-karma. The naming of souls (beings) as earth-bodied, etc., is based on fruition of these divisions of the *'sthāvara'* name-karma. Four kinds of each of these – earth-bodied, and so on – are mentioned in the Scripture. For instance, earth *(pṛthivī)*, earth-body *(pṛthivīkāya)*, earth-bodied *(pṛthivīkāyika)*, and earth-soul *(pṛthivījīva)* are mentioned. That which has no consciousness and has the quality of hardness as its own nature is earth *(pṛthivī)*. Though it has no consciousness, even in the absence of the fruition of earth name-karma, it is called earth as it is characterized by spreading, etc. Or, earth is the common name, found in the other three also. The earth-body *(pṛthivīkāya)* is that which has been abandoned by the soul present in it, similar to the dead body of a man. The earth-bodied *(pṛthivīkāyika)* is that which has the earth for its body (namely, the soul that lives in an earth-body). The earth-soul *(pṛthivījīva)* is that which has acquired the name-karma of earth-body, and is in transit with the karmic body, but has not actually entered the earth-body. Similar divisions must be made with regard to water *(jala)*, etc.

These five kinds of living beings are *sthāvara*. How many life-principles or vitalities *(prāṇa)* do these possess? These possess four

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life-principles *(prāṇa)*: the sense-organ of touch *(sparśana-indriya-prāṇa)*, strength of body or energy *(kāyabala-prāṇa)*, respiration *(ucchvāsa-niḥśvāsa-prāṇa)* and life-duration *(āyuḥ-prāṇa)*.

What are the *trasa* beings?

द्वीन्द्रियादयस्त्रसाः ॥१४॥

[द्विइन्द्रिय आदयः] दो इन्द्रिय से लेकर अर्थात् दो इन्द्रिय, तीन इन्द्रिय, चार इन्द्रिय और पाँच इन्द्रिय जीव **[त्रसाः]** त्रस कहलाते हैं।

The *trasa* beings are those having two or more senses *(indriya)*.

The beings which have two senses are called two-sensed. The word *'ādi'* indicates 'first' in the order. Where is the order indicated? In the Scripture. How? It is indicated by the mention of two-sensed, three-sensed, four-sensed and five-sensed beings. How many life-principles do these beings have? The two-sensed beings have six, namely, the sense-organ of taste *(rasanā-prāṇa)* and the sense-organ of speech *(vacana-prāṇa)*, in addition to the four possessed by the *sthāvara* beings. The three-sensed beings have seven with the addition of the sense-of-smell *(ghrāṇa-prāṇa)*. The four-sensed beings have eight with the addition of the sense-of-sight *(cakṣu-prāṇa)*. The five-sensed beings, without mind, of the animal world – *asaṃjñī tiryañca* – have nine life-principles with the addition of the sense-of-hearing *(śrotra-prāṇa)*. The five-sensed beings, with mind *(saṃjñī)*, have ten life-principles with the addition of the mind *(manobala-prāṇa)*.
The beings having six, seven, eight, nine and ten life-principles are the two-sensed, three-sensed, four-sensed, five-sensed-without-mind, and five-sensed-with-mind, respectively, who have attained completion –

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paryāptaka. The beings who have not attained completion – *aparyāptaka* – have less number of life-principles.

The upper limit of the senses is to be mentioned, for by the word *'ādi'* the limit is not known.

पञ्चेन्द्रियाणि ॥१५॥

[इन्द्रियाणि] इन्द्रियाँ [पञ्च] पाँच हैं।

The senses *(indriya)* are five.

The word 'sense' has already been explained. The word five is intended to determine that there are only five senses and no more. Should not the organs of activity such as the organ of speech be mentioned here? No. This is the section dealing with cognition *(upayoga)*. Those that are the instruments of cognition *(upayoga)* alone are mentioned here; not those that are the instruments of activity *(kriyā)*. There is no limit to the instruments of activity *(kriyā)*. All the limbs and minor limbs *(aṅgopāṅga)* that are formed due to the fruition of name-karma are the instruments of activity. These are not included.

The subdivisions of the senses are mentioned next.

द्विविधानि ॥१६॥

सब इन्द्रियाँ [द्विविधानि] द्रव्येन्द्रिय और भावेन्द्रिय के भेद से दो प्रकार की हैं।

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Each sense *(indriya)* is of two kinds.

The word *'vidha'* means kinds. The five senses are of two kinds each. What are the two kinds? The two kinds are: the physical-sense *(dravyendriya)* and the psychical-sense *(bhāvendriya)*.

The next *sūtra* describes the physical-sense *(dravyendriya)*.

निर्वृत्त्युपकरणे द्रव्येन्द्रियम् ॥१७॥

[**निर्वृत्ति उपकरणे**] निर्वृत्ति और उपकरण को [**द्रव्येन्द्रियम्**] द्रव्येन्द्रिय कहते हैं।

The physical-sense *(dravendriya)* consists of the formation of the organ – *nirvṛtti* – and the instrument itself – *upakaraṇa*.

'Nirvṛtti' means formation. Who does the formation? The karmas. Formation is of two kinds, external *(bāhya)* and internal *(ābhyantara)*. The spreading of a miniscule extent (one/innumerable part of *utsedhāṅgula*[1]) of the soul in the shape of the senses such as the eyes is the internal formation. The collection of the physical matter, owing to the fruition of name-karma *(nāmakarma)*, in the particular shape in the space covered by the soul is external formation. That which assists this formation *(nirvṛtti)* is the instrument *(upakaraṇa)*. The instrument *(upakaraṇa)* also is of two kinds, external *(bāhya)* and internal *(ābhyantara)*. In case of the eye, the eyeball is the internal

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1 – *utsedhāṅgula* = lit. small finger in its breadth; eight barley seeds in diameter (*'Trilokasāra'*, *gāthā* 18, p. 23)

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instrument and the eyelids and the eyelashes are the external instruments. Similarly, it should be understood in respect of the other senses.

The psychical-sense *(bhāvendriya)* is described now.

लब्ध्युपयोगौ भावेन्द्रियम् ॥१८॥

[लब्धि उपयोगौ] लब्धि और उपयोग को **[भावेन्द्रियम्]** भावेन्द्रिय कहते हैं।

The psychical-sense *(bhāvendriya)* consists of attainment *(labdhi)* and cognition *(upayoga)*.

'Labdhi' means attainment. What is attainment? Attainment is the particular destruction-cum-subsidence *(kṣayopaśama)* of knowledge-obscuring *(jñānāvaraṇīya)* karmas. In presence of this attainment *(labdhi)* of various kinds of knowledge, the soul makes use of one particular kind of knowledge at any particular time; this attentive disposition of the soul is termed cognition *(upayoga)* or active-consciousness. Both, *labdhi* and *upayoga*, constitute the psychical-sense *(bhāvendriya)*.

Cognition *(upayoga)* is the effect *(kārya, phala)* of the sense *(indriya)*; how can it be called a sense? The characteristic of the cause *(kāraṇa)* is seen in the effect *(kārya)*. For instance, knowledge transformed in the shape of the jar is called the jar; similarly, the effect of the *indriya* is called the *indriya*. The mark *(liṅga)* of *'indra'* is *'indriya'*. The meaning of the word *'indriya'* is taken primarily in terms of *'upayoga'* as is evident from the words, 'cognition *(upayoga)* is the mark *(lakṣaṇa)* – distinctive characteristic – of the soul *(jīva)*'. Hence, it is proper to call cognition *(upayoga)* a sense *(indriya)*.

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The names of the senses *(indriya)* and their order are mentioned now.

स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥१९॥

[स्पर्शन] स्पर्शन, **[रसन]** रसना, **[घ्राण]** घ्राण, **[चक्षुः]** चक्षु और **[श्रोत्र]** श्रोत्र – ये पाँच इन्द्रियाँ हैं।

Touch *(sparśana)*, taste *(rasanā)*, smell *(ghrāṇa)*, sight *(cakṣu)* and hearing *(śrotra)* are the senses – *indriya.*

The senses are spoken of as something subservient to or different from the soul – 'with these eyes I see clearly,' and 'with these ears I hear distinctly.' Hence touch, etc., are the instruments as these are dependent on another, namely, the soul. On the destruction-cum-subsidence *(kṣayopaśama)* of energy-obstructing *(vīryāntarāya)* and sensory-knowledge-covering *(matijñānāvaraṇīya)* karmas and attainment of name-karma of limbs and minor limbs *(aṅgopāṅga)*, that through which touch is experienced by the soul is the sense-organ of touch. Similarly, that through which taste is experienced is the sense-organ of taste. That through which smell is experienced is the sense-organ of smell. That through which objects are seen is the eye. That through which something is heard is the ear. There is another independent aspect also – 'my eyes see clearly,' and 'my ears hear well.' Hence, touch, etc., are the aspects of the agent. That which touches is the sense-organ of touch. That which tastes is the sense-organ of taste. That which smells is the sense-organ of smell. That which sees is the eye. That which hears is the ear. The order in which the senses are mentioned is intended to recall the order of the increase of the senses.

What are the objects of these senses?

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स्पर्शरसगन्धवर्णशब्दास्तदर्थाः ॥२०॥

[स्पर्श रस गन्ध वर्ण शब्दाः] स्पर्श, रस, गन्ध, वर्ण (रंग], शब्द - ये पाँच क्रमशः [तत् अर्थाः] उपरोक्त पाँच इन्द्रियों के विषय हैं अर्थात् उपरोक्त पाँच इन्द्रियाँ उन-उन विषयों को जानती हैं।

Touch *(sparśa)*, taste *(rasa)*, smell *(gandha)*, colour or form *(varṇa)* and sound *(śabda)* are the objects of the senses.

The derivation of touch, etc., must be understood from the point of view of substance *(dravya)* and mode *(paryāya)*. From the point of view of substance *(dravya)*, the action *(karma)* of the object is indicated. That which is touched is touch. That which is tasted is taste. That which is smelt is smell. That which is seen is colour. That which is heard is sound. Thus, from this point of view, these are substances *(dravya)*. From the point of view of mode *(paryāya)*, the nature *(bhāva)* of the object is indicated. Touching is touch. Tasting is taste. Smelling is smell. Seeing is colour. Sounding is sound. Their order is according to the order of the senses.

Since the mind is variable, it is not admitted to be a sense. Does it assist cognition *(upayoga)*? Of course, it does assist cognition *(upayoga)*. Without the mind the senses cannot function in their province. Is assisting the senses only use of the mind or is there any other use too?

श्रुतमनिन्द्रियस्य ॥२१॥

[अनिन्द्रियस्य] मन का विषय [श्रुतम्] श्रुतज्ञानगोचर पदार्थ हैं अथवा मन का प्रयोजन श्रुतज्ञान है।

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Scriptural knowledge *(śrutajñāna)* is the province of the mind *(mana)*.

The object of scriptural knowledge *(śrutajñāna)* is the *'śruta'* – the knowledge in comprehensible form or the Scripture. It is the province of the mind *(mana)*. With the help of the mind *(mana)*, the soul *(jīva)* with destruction-cum-subsidence *(kṣayopaśama)* of scriptural-knowledge-obscuring *(śrutajñānāvaraṇīya)* karma, engages in attainment of the knowledge contained in the Scripture. Or, scriptural knowledge is the Scripture. It is the object of the mind. The mind is capable of accomplishing it independently, without the help of the senses. The senses are the instrumental cause of scriptural knowledge by convention *(paramparā)* only.

The objects of the senses have been explained. Who possess these senses? The possessor of the sense of touch is ascertained first.

वनस्पत्यन्तानामेकम् ॥२२॥

[वनस्पति अन्तानाम्] वनस्पतिकाय जिसके अन्त में है ऐसे जीवों के अर्थात् पृथिवीकायिक, जलकायिक, अग्निकायिक, वायुकायिक और वनस्पतिकायिक जीवों के [एकम्] एक स्पर्शन इन्द्रिय ही होती है।

The souls *(jīva)* up to the plant-bodied *(vanaspatikāyika)* possess only the first sense.

The word *'eka'* in the *sūtra* means the first. What is it? It is the sense of touch *(sparśana)*. By whom is it possessed? It is possessed by souls from the earth-bodied *(pṛthivīkāyika)* to the plant-bodied *(vanaspatikāyika)*. The cause of its origin is now mentioned. The one sense of touch arises on the destruction-cum-subsidence *(kṣayopaśama)* of

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energy-obstructive *(vīryāntarāya)* and sense-of-touch-obscuring *(sparśana-indriyāvaraṇīya)* karmas, on the rise of karmas which totally obscure the other senses, on the attainment of physique-making *(śarira)* name-karma, and on the rise of name-karma of the class of one-sensed *(sthāvara)* beings.

Who are the beings that possess the other senses?

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥२३॥

[कृमि पिपीलिका भ्रमर मनुष्यादीनाम्] कृमि इत्यादि, चींटी इत्यादि, भ्रमर इत्यादि तथा मनुष्य इत्यादि के **[एकैक वृद्धानि]** क्रम से एक एक इन्द्रिय बढ़ती (अधिक-अधिक) है अर्थात् कृमि इत्यादि के दो, चींटी इत्यादि के तीन, भौंरा इत्यादि के चार और मनुष्य इत्यादि के पाँच इन्द्रियाँ होती हैं।

The beings such as the worm *(kṛmi)*, the ant *(pipīlikā)*, the bee *(bhramara)* and the human *(manuṣya)*, each, have senses one more than the preceding one.

The phrase *'eka-eka'* in the *sūtra* indicates successiveness. It indicates that the senses increase by one successively. The base is the sense of touch *(sparśana)*. Creatures like the worm *(kṛmi)* have the sense of taste *(rasanā)* in addition to the sense of touch *(sparśana)*. The ant *(pipīlikā)* and similar creatures possess the sense of smell *(ghrāṇa)* in addition to the senses of touch and taste. The bee *(bhramara)* and creatures of that class possess the sense of sight *(cakṣu)* in addition to the senses of touch, taste and smell. Man and the beings similar to him possess the sense of hearing *(śrotra)* in addition to the former four. Their accomplishment is as in case of the sense of touch *(sparśana)*, explained already. In each case, there is the fruition *(udaya)* of the

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intense, all-destructive *(sarvaghāti)* karmic matter of the subsequent sense or senses.

Thus, the mundane *(saṃsārī)* souls are of two kinds – the *trasa* and the *sthāvara*. On the basis of the senses, they are of five kinds. Now the two classes of the five-sensed beings are mentioned.

संज्ञिनः समनस्काः ॥२४॥

[समनस्काः] मनसहित जीवों को **[संज्ञिनः]** संज्ञी (सैनी) कहते हैं।

The five-sensed beings with the mind *(mana)* are called '*saṃjñī*'.

The mind *(mana)* has been described earlier. Those that are endowed with the mind are called '*saṃjñī*'. From this it follows that the other transmigrating souls are not endowed with the mind; they are '*asaṃjñī*'. It is contended that the adjective '*samanaskaḥ*' in the *sūtra* is unnecessary as the function of the mind is the investigation of the good and the bad and '*saṃjñī*' also means the same. But it is not so. The word '*saṃjñā*' is used in many senses like the name, the knowledge, and the desire for food. Thus the word '*saṃjñī*' would extend to all souls having such attributes. To exclude such an interpretation, '*samanaskaḥ*' – those with the mind – is mentioned. By this, even in the absence of the functioning of the mind – discriminating between the good and the bad – in embryonic stage, in unconscious state and in sleep, it is proper to call those endowed with the mind as '*saṃjñī*'.

The ability to discriminate between the good and the bad is due to the functioning of the mind. The stage when the soul proceeds to acquire the new body after leaving the old body is without the association of the mind. What is the cause of the soul's activity in that stage?

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विग्रहगतौ कर्मयोगः ॥२५॥

[विग्रहगतौः] विग्रहगति में अर्थात् नये शरीर के लिये गमन में [कर्मयोगः] कार्मणकाय योग होता है।

In transit from one body to another – *vigrahagati* – there is the vibration of the karmic-body – *kārmaṇa śarīra*.

'Vigraha' means the body. Motion for the sake of the body is *'vigrahagati'*. Or, *'vigraha'* is hindrance or obstacle. It implies the state of transit from one body to another in which although karmic matter is taken in, quasi-karmic *(nokarma)* matter is blocked. The motion with such characteristic is *'vigrahagati'*. The karmic-body *(kārmaṇa śarīra)* which is the root cause of all other bodies is called *'karma'*. Activity *(yoga)* is the vibration of the space-points *(pradeśa)* of the soul caused by the molecules of the organ of speech, the mind and the body. Activity *(yoga)* caused by the karmic-body is *karmayoga*. This activity of the karmic-body takes place during transit following death. This way, the taking in of new karma and transit to another place are affected.

In what way does the transit of the soul and the matter take place from one place to another? Is it according to the order of space-points or without any rule?

अनुश्रेणि गतिः ॥२६॥

[गतिः] गति [अनुश्रेणि] श्रेणी के अनुसार होती है।

The transit in space takes place in straight lines *(śreṇī)*.

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Commencing from the centre of the universe, the lines or rows of successive space-points in all directions – vertical, horizontal, and oblique – are called *'śreṇī'*. The motion of the souls *(jīva)* and the matter *(pudgala)* is in rows, as continuous movement. How is that the matter *(pudgala)*, which is not the subject of this section, included? It is because 'motion' – *'gati'* – is mentioned in the *sūtra*. If the motion of the souls alone were intended, the word 'motion' – *'gati'* – would be superfluous, since motion is the subject under consideration. Moreover, in the next *sūtra*, the 'soul' *(jīva)* is mentioned; that proves by implication that the matter *(pudgala)* must be included in this *sūtra*.

Now, the revolution of the heavenly *deva* such as the moon and the circumambulation of Mount Meru by the *'vidyādhara'* (the order of human beings gifted with extraordinary powers) are not in rows. How, then, it is said that the movement of the souls *(jīva)* and the matter *(pudgala)* is in lines? To answer this, the rules regarding time *(kāla)* and place *(deśa)* must be understood. The rule regarding time: the transit of a soul *(jīva)* at death to attain another birth and the upward movement of liberated souls are in lines only. The law regarding place: the movement from upper to lower regions, or from lower to upper regions, similarly, from horizontal regions to lower or upper regions, is in lines only. The movement of the matter *(pudgala)* which takes it to the end of the universe is in lines only. There is no definite rule with regard to other movements; these can be in line or with bend.

Now, special movements are described.

अविग्रहा जीवस्य ॥२७॥

[जीवस्य] मुक्त जीव की गति [अविग्रहा] विग्रहरहित – वक्रतारहित, सीधी – होती है।

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The movement of the liberated *(mukta)* soul is without a bend – *avigraha*.

'Vigraha' here means hindered, not straight – *vyāghāta*. The motion *(gati)* without a bend is *'avigraha'*. To whom does it occur? It occurs to the soul. To what kind of the soul? To the liberated soul. How is the liberated soul implied here? It is inferred from the mention of the transmigrating souls in the next *sūtra*. It is mentioned in the previous *sūtra* that the transit in space takes place in straight lines *(śreṇī)*. Does it not follow that there is no deviation from rows of space? So this *sūtra* is meaningless. No. This is to indicate that in the instances of the previous *sūtra* there may be sometimes irregular movement also. But the rule regarding time and space has been mentioned therein. True; but it is established only from this *sūtra*.

The liberated soul is free from ties. Hence it goes up without impediment to the end of the universe. Is there obstruction in case of the embodied soul, or is it as in case of the liberated soul?

विग्रहवती च संसारिणः प्राक् चतुर्भ्यः ॥२८॥

[संसारिणः] संसारी जीव की गति **[विग्रहवती च]** विग्रहवाली तथा विग्रहरहित होती है। **[चतुर्भ्यः प्राक्]** विग्रहवाली गति चार समय से पहले अर्थात् तीन समय तक होती है।

The movement of the transmigrating souls is with bend also prior to the fourth instant.

Prior to the fourth – *prākcaturbhya* – is intended to indicate the limit of time. The word *'prāk'* – prior – indicates the limit. Movement with a

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bend occurs up to three instants but not in the fourth. How is it? The being, who is to be born in the special region outside the mobile channel (in the *niṣkuṭa kṣetra*[1]) from another such region commences motion with three bends as in such case no straight movement is possible. Here, there is no need for the fourth bend, as there is no place of birth which requires further bends. Hence movement with bend is only up to three instants and not in the fourth instant. *'Ca'* is intended for indicating both types of motion, i.e., with and without bends.

The time limit for movement with the bend has been mentioned. How much time is required for movement without the bend?

एकसमयाऽविग्रहा ॥२९॥

[अविग्रहा] विग्रहरहित गति **[एकसमया]** एक समय मात्र ही होती है अर्थात् उसमें एक समय ही लगता है।

Movement without a bend is for one instant *(samaya)*.

That movement that takes one instant is *'ekasamayā'*. The movement without a bend is *'avigraha'*. The soul and the matter impelled by movement takes only one instant even to reach the end of the

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1 – *Niṣkuṭa kṣetra* is located in the topmost corner of the universe outside the mobile channel *(trasa nāḍī)*. Living beings endowed with more than one sense are found only within the boundaries of the mobile channel and not outside it. Hence it is called the mobile channel *(trasa nāḍī)*. But one-sensed creatures are found within as well as outside the mobile channel. The mobile channel is the region that runs through the centre of the universe. It is in the form of a prism having a square base, each side measuring one *rajju*, extending throughout the universe of fourteen *rajju* in height.

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universe, if there be no impediment – *vyāghāta*.

It is said that in the beginningless convention of karmic bondage, the soul, owing to its wrong-faith, etc., takes in karmic matter at all times. Does the soul take in matter during its passage from one birth to another?

एकं द्वौ त्रीन्वाऽनाहारकः ॥३०॥

विग्रहगति में [एकं द्वौ वा त्रीन्] एक दो अथवा तीन समय तक [अनाहारकः] जीव अनाहारक रहता है।

For one, two or three instants *(samaya)* the soul remains non-assimilative – *anāhāraka*.

Instant *(samaya)* is supplied from the previous *sūtra*. This particle *'vā'* indicates alternative meaning. The alternative is to be taken as intended. For one, two, or three instants the soul does not take in molecules of matter. *'Āhāraka'* is taking in of matter fit for the three kinds of bodies and the six kinds of completion. Without taking in of such matter, the soul remains *'anāhāraka'* during this time. However, the taking in of karmas is incessant, as there is the associated karmic-body *(kārmaṇa śarīra)*. In straight movement towards the seat of birth, the soul takes in matter; it is *'āhāraka'*. In the other three instants the soul does not assimilate matter.

The kinds of accomplishment of the new body for the soul in transit and the ways of birth are described next.

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सम्मूर्च्छनगर्भोपपादा जन्म ॥३१॥

[सम्मूर्च्छन गर्भ उपपादाः] सम्मूर्च्छन, गर्भ और उपपाद तीन प्रकार का **[जन्म]** जन्म होता है।

Birth is by spontaneous generation – *sammūrcchana*, from the uterus – *garbha*, or in the special bed – *upapāda*.

In the three worlds – the upper, the lower and the middle – there is spontaneous generation – *sammūrcchana* – of the body in all directions, that is, formation of the limbs by the surrounding matter. The union of a sperm and an ovum forming a fertilized ovum in the mother's womb constitutes conception – *'garbha'*. Or, it is called *'garbha'* because of the mixing of the food taken in by the mother. The bed where the soul goes to be reborn is *'upapāda'*. *'Upapāda'* is the particular name of the seat of birth of the celestial and the infernal beings. These are the three ways in which the transmigrating soul may take birth on fruition of the karmas bound to it due to its auspicious and inauspicious dispositions.

So far, the births, the basis for the attainment of enjoyment of things of the world, have been dealt with. Now, the kinds of seats-of-birth *(yoni)* must be described.

सचित्तशीतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥३२॥

[सचित्त शीत संवृताः] सचित्त, शीत, संवृत **[सेतरा]** उससे उलटी तीन – अचित्त, उष्ण, विवृत **[च एकशः मिश्राः]** और क्रम से एक

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एक की मिली हुई तीन अर्थात् सचित्ताचित्त, शीतोष्ण और संवृतविवृत [तत् योनयः] ये नव जन्मयोनियाँ हैं।

With-life *(sacitta)*, cold *(śīta)*, covered *(saṃvṛta)*, their opposites – without-life *(acitta)*, hot *(uṣṇa)*, exposed *(vivṛta)* – and their combination – with-and-without-life *(sacittācitta)*, cold-and-hot *(śītoṣṇa)*, covered-and-exposed *(saṃvṛta-vivṛta)* – are the seats-of-birth *(yoni)*.

That which has consciousness is *'sacitta'*, that is, with-life. A kind of touch *(sparśa)* is *'śīta'* or cold. Like the word 'white', it denotes both the substance *(dravya)* and the quality *(guṇa)*. Hence that which is 'cold' denotes the substance too. That which is covered well is *'saṃvṛta'*. That place which cannot be seen is covered or hidden – *'saṃvṛta'*. *'Setara'* means the opposite. What are these? Matter without life, hot and exposed are the opposite. *'Miśra'* is that which partakes of both natures mentioned above. Thus, with-and-without-life *(sacittācitta)*, cold-and-hot *(śītoṣṇa)*, covered-and-exposed *(saṃvṛta-vivṛta)* are *'miśra'*. The word *'ekaśaḥ'* in the *sūtra* indicates the proper sequence of the seats-of-birth *(yoni)*. It must be understood as follows – with-life, without-life, cold, hot, covered and exposed. The sequence is not with-life, cold, and so on. *'Tat'*, meaning 'that', is intended to indicate the kinds of birth. These are the seats-of-birth for spontaneous generation – *sammūrcchana* – etc. There are, thus, nine kinds of seats-of-birth *(yoni)*. Is there distinction between the seats-of-birth *(yoni)* and birth *(janma)*? Yes, there is; like between the container and the contained. These seats-of-birth *(yoni)*, such as with-life, are the containers. The contained are the kinds of birth. In the seats-of-birth, that are with-life *(sacitta)*, etc., the soul assimilates matter fit to be transformed into the body, the food, the sense-organs, etc., through the three kinds of birth. The celestial and infernal beings take their origin in the *yoni* that is without-life *(acitta)*; the special bed – *upapāda* – is without-life. Those who take birth from the uterus have

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mixed *(miśra)* seat-of-birth. In their case, the semen and blood in the mother's womb are lifeless. But, as these are combined with the vitality of the living mother, it is called a mixed *yoni*. The *yoni* of the spontaneously generated – *sammūrcchana* – are of three kinds. Some generate from the *yoni* with-life *(sacitta)*. Others generate from the *yoni* without-life *(acitta)*. And yet others generate from mixed *(miśra)* *yoni*. Those who have common bodies *(sādhāraṇa śarīra)* generate from the living *yoni* since they inhabit the common body and are dependent on each other. The *yoni* of rest of the spontaneously generated – *sammūrcchana* – beings are of both kinds, without-life *(acitta)* and mixed *(miśra)*. The celestial and infernal beings take their rise from hot *(uṣṇa)* as well as cold *(śīta) yoni* as some of these places are hot and some are cold. Those who possess bodies that emit light take their rise from hot *(uṣṇa) yoni*. The rest of the beings have three kinds of seats-of-birth *(yoni)*. Some have cold *(śīta)*, some have hot *(uṣṇa)*, and some others have mixed *(miśra) yoni*. The *yoni* of the celestial, the infernal and the one-sensed beings are covered. Those with incomplete senses *(vikalendriya)*, i.e., from two to four-sensed beings, have exposed *(vivṛta) yoni*. Those who are born of uterus have mixed *(miśra) yoni*. The 84,00,000 kinds of *yoni* can be ascertained from the Scripture: "The one-sensed souls with common bodies from eternity – *nityanigoda*, other one-sensed souls with common bodies – *itaranigoda*, earth-bodied *(pṛthivī-kāyika)*, water-bodied *(jalakāyika)*, fire-bodied *(agnikāyika)* and air-bodied *(vāyukāyika)* beings are of (originate from) 7,00,000 *yoni*, each. The *yoni* of trees and other vegetation are 10,00,000. The *yoni* of all the beings with incomplete senses *(vikalendriya)* are 6,00,000. The seats-of-birth *(yoni)* of celestial beings, infernal beings, and five-sensed animals are 4,00,000, each. The *yoni* of human beings are 14,00,000."

It would mean that all beings may take the three kinds of birth in the nine kinds of *yoni*. The next *sūtra* is intended to elaborate on uterine birth – *garbhajanma*.

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जरायुजाण्डजपोतानां गर्भः ॥३३॥

[जरायुज अण्डज पोतानां] जरायुज, अण्डज और पोतज - इन तीन प्रकार के जीवों के [गर्भः] गर्भजन्म होता है।

Uterine birth – *garbhajanma* – is of three kinds, umbilical (*jarāyuja* – with membranous covering), incubatory (*aṇḍaja* – from an egg), and non-umbilical (*potaja* – without membranous covering).

The membranous covering of the young ones, connected with the umbilical cord and composed of flesh and blood, is called *jarāyu*. Those born with *jarāyu* are called *jarāyuja*. That which has a covering in form of a white shell made of sperm and ovum, hard like the nail, and globular or oval in shape, is the egg (*aṇḍa*). Those born from the egg are called *aṇḍaja*. The young ones of certain animals have their limbs developed without any covering, and are able to move about from the moment of their birth. These are called *potaja*. These are three types of uterine birth – *garbhajanma*.
Children and calves are born with membranous covering. The chickens, etc., are born from egg. The young ones of the deer, the cub, etc., are born without any covering and are able to move about immediately after birth.

If these are kinds of uterine birth, who are born in special beds?

देवनारकाणामुपपादः ॥३४॥

[देवनारकाणाम्] देव और नारकी जीवों के [उपपादः] उपपाद जन्म होता है।

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The celestial *(deva)* and infernal *(nāraka)* beings are born in special beds – *upapādajanma*.

What is the manner of birth of the rest?

शेषाणां सम्मूर्च्छनम् ॥३५॥

[**शेषाणां**] गर्भ और उपपाद जन्म वाले जीवों के अतिरिक्त शेष जीवों के [**सम्मूर्च्छनम्**] सम्मूर्च्छन जन्म ही होता है अर्थात् सम्मूर्च्छन जन्म शेष जीवों के ही होता है।

The birth of the rest is by spontaneous generation – *sammūrcchanajanma*.

The rest are those to whom embryonic birth and birth in special beds do not apply. Spontaneous generation – *sammūrcchana* – is the mode of their birth. The three *sūtra* indicate rules which must be taken both ways. Thus, the *garbhajanma* pertains only to the three kinds of beings, *jarāyuja*, *aṇḍaja* and *potaja*. Or, the three kinds of beings, *jarāyuja*, *aṇḍaja* and *potaja*, have only the *garbhajanma*. The *upapādajanma* is only for the celestial and the infernal beings. Or, the celestial and the infernal beings have only the *upapādajanma*. And, the *sammūrcchanajanma* pertains to only the rest of the beings. Or, the rest of the beings have only the *sammūrcchanajanma*.

The three kinds of birth and nine kinds of muclei *(yoni)* have been described. How many kinds of bodies, accomplished by auspicious and inauspicious karmas and bases for enjoyment of the fruits of karmas, are there?

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औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥३६॥

[औदारिक वैक्रियिक आहारक तैजस कार्मणानि] औदारिक, वैक्रियिक, आहारक, तैजस और कार्मण [शरीराणि] ये पाँच शरीर हैं।

The gross – *audārika*, the transformable – *vaikriyika*, the projectable – *āhāraka*, the luminous – *taijasa* and the karmic – *kārmaṇa*, are the five types of bodies *(śarīra)*.

The bodies are the effects of the rise of different kinds of name-karma *(nāmakarma)*. Having grossness is *'audārika'*; the *audārika* body is the gross body. The *'vaikriyika'* body is endowed with the eight kinds of superhuman powers, including rapid transformation *(vikriyā)*. The projectable – *'āhāraka'* – body originates in a saint of the sixth stage, in order to resolve a doubt or to ascertain the nature of a minute object or to dispel non-restraint. That, which is the cause of brilliance or which is caused by brilliance, is the luminous – *taijasa* – body. The body composed of karmic matter is the karmic – *kārmaṇa* – body. Although karma is the cause of all types of bodies, by specific usage, the last is restricted to the body composed of the karmic matter.

The gross – *audārika* – body is perceived by the senses. Why are the other bodies not perceived by the senses?

परं परं सूक्ष्मम् ॥३७॥

पहले कहे हुए शरीरों की अपेक्षा [परं परं] आगे-आगे के शरीर [सूक्ष्मम्] सूक्ष्म-सूक्ष्म होते हैं, अर्थात् औदारिक की अपेक्षा वैक्रियिक,

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वैक्रियिक की अपेक्षा आहारक, आहारक की अपेक्षा तैजस, और तैजस की अपेक्षा से कार्मण शरीर सूक्ष्म होता है।

The bodies are more and more subtle *(sūkṣma)*, successively.

Though the word *'param'* has many meanings, here it means relative position or order. The phrase *'param param'* indicates that the bodies, though distinct from one another, have commonality of the attribute 'fineness', but in varying degree. The gross *(audārika)* body is *'sthūla'* – perceivable by the senses. The transformable *(vaikriyika)* body is finer *(sūkṣma)* than the gross one. The projectable *(āhāraka)* body is still finer than the transformable one. The luminous *(taijasa)* body is still finer than the projectable one. And the karmic *(kārmaṇa)* body is still finer than the luminous one.

Are the bodies successively less with regard to space-points *(pradeśa)* too? No.

प्रदेशतोऽसंख्येयगुणं प्राक् तैजसात् ॥३८॥

[**प्रदेशतः**] प्रदेशों की अपेक्षा से [**तैजसात् प्राक्**] तैजस शरीर से पहले के शरीर [**असंख्येयगुणं**] असंख्यात्गुणे हैं।

Prior to the luminous *(taijasa)* body *(śariīa)*, each body has innumerable-fold – *(asaṃkhyeyaguṇā)* – space-points *(pradeśa)* of the previous one.

The word *'pradeśa'* signifies the atom. That which is beyond the numerable is innumerable. That which is innumerable-fold is

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'*asaṃkhyeyaguṇā*'. With regard to what? It is with regard to atoms or space-points *(pradeśa)* and not with regard to the pervasive space. 'Successively' is supplied from the previous *sūtra*. This would then extend up to the karmic *(kārmaṇa)* body. In order to preclude such an interpretation, it is mentioned, 'prior to the luminous *(taijasa)* body'. The transformable *(vaikriyika)* body has innumerable-fold space-points of the gross *(audārika)* one. The projectable *(āhāraka)* body has innumerable-fold space-points of the transformable *(vaikriyika)* one. What is the extent of the multiplying term? It is one/innumerable part of a *palya*. If so, the bodies must be successively greater in size. No. There is no difference in size owing to the nature of arrangement or structure, as in case of a heap of cotton and a ball of iron. Though the space-points are greater in case of the successive bodies, the size is determined by the compactness of the atoms.

Are the space-points *(pradeśa)* of the last two the same, or is there any difference?

अनन्तगुणे परे ॥३९॥

[परे] शेष दो शरीर [अनन्तगुणे] अनन्तगुणे परमाणु (प्रदेश) वाले हैं अर्थात् आहारक शरीर की अपेक्षा अनन्तगुणे प्रदेश तैजस शरीर में होते हैं और तैजस शरीर की अपेक्षा अनन्तगुणे प्रदेश कार्मण शरीर में होते हैं।

The last two (bodies) have infinite-fold *(anantaguṇā)* space-points *(pradeśa)*, consecutively.

The extent of space-points – *pradeśataḥ* – is supplied from the previous *sūtra*. It is taken thus. The luminous *(taijasa)* body has infinite-fold space-points of the projectable *(āhāraka)* body. And the karmic

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(kārmaṇa) body has infinite-fold space-points of the luminous *(taijasa)* body. What is the extent of the multiplying term? It is infinite-fold of the non-potential souls or one/infinite part of the emancipated souls.

It is contended that the transmigrating souls, being bound with matter, cannot go to the desired place, just as a dart or a spear cannot pass through a wall. But it is not so. What is the reason? Both these (the last two bodies) are without obstruction.

अप्रतीघाते ॥४०॥

तैजस और कार्मण ये दोनों शरीर [**अप्रतीघाते**] अप्रतीघात अर्थात् बाधा रहित हैं।

The last two (bodies) are without impediment.

The obstruction of one substance (having shape, form) by another is impediment – *pratighāta*. There is no impediment for these two types of bodies, as these are of extremely fine nature. Just as heat enters a piece of iron, the luminous *(taijasa)* and the karmic *(kārmaṇa)* bodies meet with no impediment in their transit through adamantine sphere, etc. Now, there is no impediment for the transformable *(vaikriyika)* and the projectable *(āhāraka)* bodies also. It is true. But there is a difference. In case of the last two bodies – the luminous *(taijasa)* and the karmic *(kārmaṇa)* – there is no impediment anywhere up to the end of the universe. But it is not so in case of the other two bodies, namely, the transformable *(vaikriyika)* and the projectable *(āhāraka)*.

Is that the only peculiarity, or is there any other speciality?

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अनादिसम्बन्धे च ॥४१॥

[च] और ये दोनों शरीर [अनादिसम्बन्धे] आत्मा के साथ अनादिकाल से सम्बन्ध वाले हैं।

And, these (two) have beginningless *(anādi)* association with the soul.

The particle *'ca'* – 'and' – indicates alternative meaning. The association is beginningless as well as with a beginning. From the point of view of the series of cause and effect, the association is beginningless. From the particular point of view, it is also with a beginning as in case of the seed *(bīja)* and the plant *(vṛkṣa)*. The gross *(audārika)*, the transformable *(vaikriyika)* and the projectable *(āhāraka)* bodies are associated with the soul at some time or other. But the luminous *(taijasa)* and the karmic *(kārmaṇa)* bodies are not so. These two are associated with the soul till the attainment of liberation.

Are these two (bodies) possessed by some or by all?

सर्वस्य ॥४२॥

ये (तैजस और कार्मण शरीर) [सर्वस्य] सब संसारी जीवों के होते हैं।

These (two) are associated with all transmigratory souls.

The word *'sarva'* does not exclude anyone. These two types of bodies are possessed by all transmigratory souls.

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In general, this would lead to the interpretation that all the bodies are simultaneously associated with the mundane soul. To preclude such a view it is described how many bodies can exist with the soul, simultaneously.

तदादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥४३॥

[तदादीनि] उन तैजस और कार्मण शरीरों से प्रारम्भ करके [युगपत्] एक साथ [एकस्मिन्] एक जीव के [आचतुर्भ्यः] चार शरीर तक [भाज्यानि] विभक्त करना चाहिये अर्थात् जानना चाहिये।

Commencing with these (two), up to four bodies can be had simultaneously by a single soul.

'Tat' – 'that' – refers to the luminous *(taijasa)* and the karmic *(kārmaṇa)* bodies, which are under consideration. *'Tadādi'* means those which have the luminous and the karmic bodies in the beginning. *'Bhājyāni'* means 'can be attained'. Up to what? Up to four bodies can be attained simultaneously by one soul. Some souls have two, namely, the luminous *(taijasa)* and the karmic *(kārmaṇa)* bodies. Some others have three, namely, the gross *(audārika)*, the luminous and the karmic bodies, or the transformable *(vaikriyika)*, the luminous and the karmic bodies. Yet others have four, namely, the gross, the transformable, the luminous and the karmic bodies.

It is mentioned (see *sūtra* 2-47) that attainment *(labdhi)* through austerities is also a cause of the origin of the transformable *(vaikriyika)* body. Can an ascetic with supernatural powers – *ṛddhi* – have all the five kinds of bodies, including the projectable *(āhāraka)* and the transformable *(vaikriyika)*? No. Firstly, both these bodies – the projectable *(āhāraka)* and the transformable *(vaikriyika)* – do not

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originate simultaneously. Secondly, the transformable *(vaikriyika)* body originating through austerities is another form of the projectable *(āhāraka)* body only, not an independent transformable body. The Doctrine proclaims that only the transformable *(vaikriyika)* body obtained on the rise of the *'vaikriyika śarīra'* name-karma *(nāmakarma)* should be known as the transformable *(vaikriyika)* body. Thus, a single soul can have only four kinds of bodies simultaneously.

Other details pertaining to these are mentioned.

निरुपभोगमन्त्यम् ॥४४॥

[अन्त्यम्] अन्त का कार्मण शरीर **[निरुपभोगम्]** उपभोग रहित होता है।

The last (body) is not the means of enjoyment *(upabhoga)*.

That which comes at the end is the last. What is it? The karmic *(kārmaṇa)* body. The receiving of sound, etc., through the channel of the senses is enjoyment *(upabhoga)*. Such enjoyment is not present in the karmic *(kārmaṇa)* body; it is thus without-enjoyment *(nirupabhoga)*. During transit (to take a new birth), there is no perception of sound, etc., as there is presence only of the psychical-sense *(bhāvendriya)* and not the physical-sense *(dravyendriya)*. Now the luminous *(taijasa)* body also is devoid of enjoyment. Why, then, is the last alone mentioned in the *sūtra*? The luminous body is not the cause of activity *(yoga)* too. Hence the question of enjoyment does not arise in this case.

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These bodies originate in the modes of birth described already. Do these bodies originate without distinction? Or is there any distinction according to the mode of birth?

गर्भसम्मूर्च्छनजमाद्यम् ॥४५॥

[**गर्भ**] गर्भ [**सम्मूर्च्छनजम्**] और सम्मूर्च्छन जन्म से उत्पन्न होने वाला शरीर [**आद्यं**] पहला – औदारिक शरीर – है।

The first kind of body is attained through the uterine birth – *garbhajanma*, and spontaneous generation – *sammūrcchanajanma*.

According to the order in the *sūtra*, the gross *(audārika)* body is the first kind of body. That which is attained through uterine birth – *garbhajanma*, and through spontaneous generation – *sammūrccha-najanma*, is the gross body – *audārika śarīra*.

In what birth does the body mentioned next originate?

औपपादिकं वैक्रियिकम् ॥४६॥

[**औपपादिकं**] उपपादजन्म वाले अर्थात् देव और नारकियों के शरीर [**वैक्रियिकम्**] वैक्रियिक होते हैं।

The transformable *(vaikriyika)* body originates by birth in special beds – *upapādajanma*.

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That which is born in special beds *(upapāda)* is *'aupapādika'*. Thus, the body that takes birth in special bed must be understood to be the transformable *(vaikriyika)* body.

If the transformable *(vaikriyika)* body originates in special bed, that body which does not arise from special bed cannot have this attribute of transformableness. This doubt is cleared in the next *sūtra*.

लब्धिप्रत्ययं च ॥४७॥

वैक्रियिक शरीर [लब्धिप्रत्ययं च] लब्धि-नैमित्तिक भी होता है।

Attainment *(labdhi)* is also the cause (of its origin).

By *'ca'* the transformable body is taken over. *'Labdhi'* is attainment of supernatural powers – *ṛddhi* – by special austerities *(tapa)*. The transformable *(vaikriyika)* body attained through *'labdhi'* is *'labdhipratyaya'*. Thus, the transformable *(vaikriyika)* body is also *'labdhipratyaya'* – attained through *'labdhi'*.

Is that the only kind of body caused by attainment, or is there any other kind also?

तैजसमपि ॥४८॥

[तैजसम्] तैजस शरीर [अपि] भी लब्धि-नैमित्तिक है।

The luminous *(taijasa)* body also is caused by attainment *(labdhi)*.

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By the particle *'api'*, *'labdhipratyaya'* is supplied. The luminous *(taijasa)* body also is caused by the attainment of supernatural powers – *ṛddhi*.

What is the nature of the projectable *(āhāraka)* body, and in whom does it originate?

शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ॥४९॥

[**आहारकं**] आहारक शरीर [**शुभम्**] शुभ है अर्थात् वह शुभ कार्य करता है [**विशुद्धम्**] विशुद्ध है अर्थात वह विशुद्धकर्म (मंद कषाय से बंधने वाले कर्म) का कार्य है [**च अव्याघाति**] और व्याघात-बाधारहित है तथा [**प्रमत्तसंयतस्यैव**] प्रमत्तसंयत (छठवें गुणस्थानवर्ती) मुनि के ही (वह शरीर) होता है।

The projectable *(āhāraka)* body, which is auspicious, pure, and without impediment, originates only in the saint of the sixth stage – *pramattasaṃyata*.

The projectable *(āhāraka)* body is auspicious as it is the cause of the karmas that are auspicious – *āhāraka kāyayoga*. Sometimes the cause is identified with the effect. For instance, food which preserves life is called life. Since it (the projectable body) brings about spotless and pure result, it is called pure. Sometimes the effect is identified with the cause. For instance, the thread which is the effect of cotton is called cotton. There is no impediment both ways. The projectable *(āhāraka)* body does not cause impediment to anything else. Nor does anything else cause impediment to the projectable *(āhāraka)* body. The particle *'ca'* is used to indicate multiplicity of its (projectable body) uses. Its utility is sometimes to ascertain the possession of extraordinary

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powers, sometimes to ascertain the true nature of minute objects and sometimes to safeguard self-control. The word *'āhāraka'* is repetition of the projectable body mentioned previously (see *sūtra* 2-36). The moment the ascetic originates the projectable body, he comes down to the sixth spiritual stage. Hence it is mentioned that it originates only in the saint of the sixth stage. *'Eva'* – only – is used to determine what is intended. It originates *only* in the ascetic of the sixth stage and not in others. This is how it must be understood. And it should not be understood that the ascetic of the sixth stage has the projectable body only and not the gross body, etc.

Thus, the mundane beings possess bodies as indicated. Now, do the three genders obtain in all the four conditions of existence, or is there any rule regarding this? Yes, there is.

नारकसम्मूर्च्छिनो नपुंसकानि ॥५०॥

[नारक सम्मूर्च्छिनो] नारकी और सम्मूर्च्छन जन्म वाले **[नपुंसकानि]** नपुंसक होते हैं।

The infernal-beings *(nārakī)* and the spontaneously-generated *(sammūrcchina)* are neuter-sex *(napuṃsaka)*.

The infernal regions are described later. Those who are born in the infernal regions are infernal-beings *(nārakī)*. The beings who are born by spontaneous generation are the spontaneously-generated *(sammūrcchina)*. The conduct-deluding karmas have two sub-divisions – passions *(kaṣāya)* and quasi-passions *(nokaṣāya)*. Owing to the rise of the quasi-passion *(nokaṣāya)* called the neuter sex sign – *napuṃsakaveda*, and of the inauspicious *(aśubha)* name-karma *(nāmakarma)*, these – the *nārakī* and the *sammūrcchina* – are born as

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neither men nor women, but as neuter-sex (*napuṃsaka*). As a rule, the infernal beings and the spontaneously generated beings are neuter-sex (*napuṃsaka*) only. These do not enjoy even the slightest pleasure which the men and women derive from sweet sound, smell, colour (form), taste and touch.

If it is determined thus, it would imply that the mundane beings other than these are of the three sexes. Those who are not neuter-sex (*napuṃsaka*) are mentioned next.

न देवाः ॥५१॥

[देवाः] देव [न] नपुंसक नहीं होते, अर्थात् देवों के पुरुषलिंग और देवियों के स्त्रीलिंग होता है।

The celestial beings (*deva*) are not neuter-sex (*napuṃsaka*).

The celestial beings (*deva*) enjoy rare pleasures appertaining to the two sexes, male and female, on account of the rise of auspicious (*śubha*) name-karma (*nāmakarma*). Hence, there is no neuter-sex (*napuṃsaka*) among them.

How many genders are there among the rest?

शेषास्त्रिवेदाः ॥५२॥

[शेषाः] शेष के – गर्भज मनुष्य और तिर्यंच – [त्रिवेदाः] तीनों वेद वाले होते हैं।

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The rest of the beings are of the three sexes (signs – *veda*).

Those with the three sexes (signs – *veda*) are of three signs *(veda)*. What are the three signs *(veda)*? These are feminine-sign *(strīveda)*, masculine-sign *(puruṣaveda)* and neuter-sign *(napuṃsakaveda)*. How are these established? That which is felt is '*veda*'. It means the sign *(liṅga)*. It is of two kinds, physical *(dravyaliṅga)* and psychical *(bhāvaliṅga)*. The physical sign is accomplished by the rise of the name-karmas of the *yoni*, the genitals, etc. The psychical sign is accomplished by the rise of the quasi-passions *(nokaṣāya)*. The being in whom conception occurs on the rise of female-feeling karmas is a woman *(strī)*. The being who, on the rise of the masculine-sign *(puruṣaveda)*, produces offspring is a man *(puruṣa)*. The being who is devoid of these two capacities is a neuter-sex *(napuṃsaka)*. These are words of traditional usage. In such words the activity is used for the purpose of derivation. For instance, that which goes is a cow. Otherwise, in the absence of activities such as conceiving and producing offspring, the young and the old among animals and human beings, the celestial beings and those in transit with karmic *(kārmaṇa)* bodies cannot be designated male and female. These three signs occur among the rest, that is, those who have uterine-birth *(garbhaja-janma)*.

The celestial and other beings have been described as of several kinds on the basis of birth *(janma)*, seat-of-birth *(yoni)*, body *(śarīra)* and sign *(liṅga)*. Depending on the merit *(puṇya)* and the demerit *(pāpa)*, they attain bodies for their lifetime in the four states of existence *(gati)*. Do they attain their next body after living their full lifetime or even prior to it?

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औपपादिकचरमोत्तमदेहासंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥५३॥

[**औपपादिक**] उपपाद जन्मवाले देव और नारकी [**चरमोत्तम देहाः**] चरम-उत्तम देह वाले अर्थात् उसी भव में मोक्ष जाने वाले तथा [**असंख्येयवर्ष आयुषः**] असंख्यात वर्ष आयु वाले भोगभूमि के जीवों की [**आयुषः अनपवर्ति**] आयु अपवर्तन रहित होती है।

The lifetime of beings born in special beds – *upapādajanma*, those with final, superior bodies – *caramottamadeha*, and those of innumerable *(asaṃkhyāta)* years of age *(āyuḥ)*, cannot be cut short.

'Aupapādika' has been explained as celestial *(deva)* and infernal *(nārakī)* beings, born in special beds. *'Carama'* means ultimate or final; *'uttama'* means superior. Those endowed with final and superior bodies are *'caramottama'*. They are those beings who have reached the end of the cycle of births and deaths and will attain liberation in the same birth. Innumerable is that which is beyond numerable. Life of innumerable years, indicated by *palyopama*, etc., pertains to the animals and human beings born in the lands of enjoyment, such as Uttarakuru. *'Apavartya āyuḥ'* is shortening of life by external causes such as poison, weapons, etc. Those whose lives can be cut short are having *'apavartya āyuḥ'* and those whose lives cannot be cut short are having *'anapavartya āyuḥ'*. As a rule, the life of the celestial beings and the others mentioned in the *sūtra* cannot be cut short by external causes. There is no such rule for other living beings. The word *'uttama'* in the *sūtra* is intended to indicate the superior nature of the final body, and there is no other special meaning.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे द्वितीयोऽध्यायः समाप्तः ॥

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CHAPTER-3

THE LOWER WORLD AND THE MIDDLE WORLD

The infernal beings *(nāraka)* have been mentioned in certain *sūtra*, such as 1-21. Who are they? In order to explain this, first their abode, the lower world, is described.

रत्नशर्करावालुकापंकधूमतमोमहातमःप्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः ॥१॥

अधोलोक में रत्नप्रभा, शर्कराप्रभा, वालुकाप्रभा, पंकप्रभा, धूमप्रभा, तमःप्रभा और महातमःप्रभा - ये सात भूमियाँ हैं और घनोदधिवातवलय, घनवातवलय, तनुवातवलय तथा आकाश के सहारे क्रम से नीचे-नीचे स्थित हैं।

The lower world consists of seven earths – Ratnaprabhā, Śarkarāprabhā, Vālukāprabhā, Pańkaprabhā, Dhūmaprabhā, Tamaḥprabhā and Mahātamaḥprabhā – one below the other, and surrounded by the three kinds of air and the space *(ākāśa)*.

The word *'prabhā'* is taken with each of these earths. As these earths have the lustre of jewels *(ratna)*, etc., these are called Ratnaprabhā, etc. That which has the lustre of jewels *(ratna)* is Ratnaprabhā. That which has the lustre of pebbles *(śarkarā)* is Śarkarāprabhā. That which has the lustre of sand *(valukā)* is Vālukāprabhā. That which has the lustre of clay or mud *(pańka)* is Pańkaprabhā. That which has the lustre of smoke *(dhūma)* is Dhūmaprabhā. That which has the lustre of darkness *(tamaḥ)* is Tamaḥprabhā. That which is like thick

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darkness *(mahātamaḥ)* is Mahātamaḥprabhā. These names are derived in this manner. The word 'earth' is intended to indicate the particular nature of the substratum which is solid like the earth. The infernal regions are not like the layers of heavens, which rest without any substratum like the earth. But the infernal regions rest on solid earth. The circles of atmosphere are mentioned in order to indicate the support of these earths. All these earths (which comprise the infernal regions) are successively surrounded by the circle of humid atmosphere – *ghanodadhivātavalaya*. The sheath of humid atmosphere is supported by the circle of dense air – *ghanavātavalaya*. The circle of dense air rests in thin air – *tanuvātavalaya*, which rests in space *(ākāśa)*. And space rests in itself, as it is itself the support and the supported. Each of these three supports (zones) has the thickness of twenty thousand *yojana*. The number 'seven' is intended to exclude any other number; there are only seven earths, neither eight nor nine. The phrase *'adho(a)dhaḥ'* indicates that these are one below the other and not transverse, parallel or horizontal.

The space *(ākāśa)* has two parts, the non-universe-space *(alokākāśa)* and the universe-space *(lokākāśa)*. (see Fig.-1) The universe-space *(lokākāśa)* is in the centre of the non-universe-space *(alokākāśa)*. It, the universe-space *(lokākāśa)*, is without a creator – *akṛtrima*, without a beginning and an end – *anādinidhana*, and comprises six substances *(dravya)*. In the north and the south directions, everywhere, from the bottom to the crest, its extension is seven *rajju*. In the east and west directions, its extension is seven *rajju* at the bottom. As we go up to the height of seven *rajju*, the extension decreases from both sides till it reduces to one *rajju*. As we go further up to the height of ten *rajju*, the extension increases from both sides till it reaches five *rajju*. Then, at the height of fourteen *rajju*, the extension reduces again from both sides till it reaches one *rajju*. Viewed from the east to the west, the universe is like the image of a standing man with legs wide-apart, and arms folded with hands resting on the waist. The lower part of the universe is like the cane-stool *(āsana)*, the middle part is like the frill *(jhālara)*, and the top part is like the Indian percussion instrument

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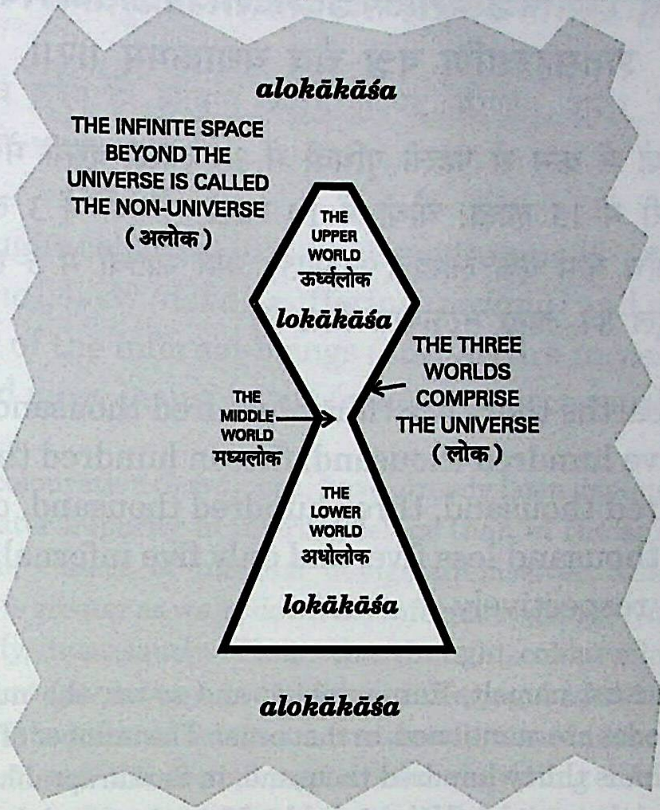
Fig.-1 – The universe *(loka)* and the non-universe *(aloka)*



called *'mṛdaṅga'*. The universe-space has three parts: the lower-universe *(adholoka)*, the middle-universe *(madhyaloka)*, and the upper-universe *(ūrdhvaloka)*. Mount Meru is in the centre of the middle-universe *(madhyaloka)*. The height of Mount Meru is one hundred thousand and forty *yojana*. The part below Mount Meru is the lower-universe *(adholoka)*, the part above is the upper-universe *(ūrdhvaloka)*, and the transverse region is the middle-universe *(madhyaloka)*. Its expanse being transverse, the middle-universe *(madhyaloka)* is also called the transverse-universe *(tiryagloka)*. The lower-universe *(adholoka)* is the subject matter of the present *sūtra*.

Where are the abodes of infernal beings on these earths? Are these everywhere or in some places only?

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तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरक-शतसहस्राणि पञ्च चैव यथाक्रमम् ॥२॥

उन पृथिवीयों में क्रम से पहली पृथिवी में 30 लाख, दूसरी में 25 लाख, तीसरी में 15 लाख, चौथी में 10 लाख, पाँचवीं में 3 लाख, छठवीं में पाँच कम एक लाख (99,995) और सातवीं में 5 ही नरक बिल हैं। कुल 84 लाख नरकवास बिल हैं।

In these earths there are thirty hundred thousand, twenty-five hundred thousand, fifteen hundred thousand, ten hundred thousand, three hundred thousand, one hundred thousand less five, and only five infernal abodes[1] *(naraka)*, respectively.

In these earths, namely, Ratnaprabhā, and so on, the numbers of infernal abodes are mentioned, in that order. The number of abodes in Ratnaprabhā is thirty hundred thousand, in Śarkarāprabhā twenty-five hundred thousand, in Vālukāprabhā fifteen hundred thousand, in Paṅkaprabhā ten hundred thousand, in Dhūmaprabhā three hundred thousand, in Tamaḥprabhā one hundred thousand less five, and in Mahātamaḥprabhā just five. In the first earth (Ratnaprabhā) there are thirteen layers. Below that, up to the seventh, the layers are less by two in each earth. Other details must be ascertained from special treatises dealing with the universe *(loka)*.

What are the peculiarities of the infernal beings in these earths?

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1 – The infernal abodes *(naraka)* are cavities or hollow places in the earth.

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नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥३॥

नारकी जीव सदैव ही अत्यन्त अशुभ लेश्या, परिणाम, शरीर, वेदना और विक्रिया को धारण करते हैं।

The thought-colouration *(leśyā)*, environment *(pariṇāma)*, body *(deha)*, suffering *(vedanā)* and deeds *(vikriyā)* of the infernal-beings *(nārakī)* are incessantly more and more inauspicious *(aśubha)*, successively.

Thought-colouration *(leśyā)*, etc., have already been explained. These are of greater impurity in infernal beings than in the animals. And among the classes of infernal beings themselves, the impurity (foulness) is greater as we go down the infernal regions. *'Nitya'* means perpetually, incessantly. Thus, the thought-colouration *(leśyā)*, environment *(pariṇāma)*, body *(deha)*, suffering *(vedanā)* and deeds *(vikriyā)* of the infernal beings are incessantly more and more impure. In the first and the second regions the prevailing complexion of thought is grey *(kāpota)*. In the upper part of the third region it is grey *(kāpota)* and in the lower part blue *(nīla)*. In the fourth it is blue *(nīla)*. In the upper part of the fifth it is blue *(nīla)* and in the lower part black *(kṛṣṇa)*. In the sixth it is black *(kṛṣṇa)* and in the seventh pitch-black *(parama-kṛṣṇa)*. It is said that the physical-colouration *(dravyaleśyā)* is the same till the end of one's life, but the thought-colouration *(bhāvaleśyā)* changes within one *muhūrta*. The word *'pariṇāma'* in the *sūtra* refers to the environment or the prevailing nature in terms of touch *(sparśa)*, taste *(rasa)*, smell *(gandha)*, colour *(varṇa)* and sound *(śabda)*. These are successively more inauspicious and disagreeable, and cause great suffering. Because of the rise of inauspicious name-karma *(nāmakarma)*, the bodies *(deha)* of infernal beings are successively more inauspicious. These are more and more deformed, loathsome and hideous in shape, and disgusting to look at.

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Their height in the first region is seven *dhanuṣa*, three *hātha* and six *aṅgula*. It doubles succesively as we go down the seven earths. Owing to the internal rise of inauspicious-feeling *(asātāvedanīya)* karmas, they incessantly suffer greatly from extreme heat and cold of the external environment. In the first four earths, the abodes cause agony by heat alone. In the fifth earth, two hundred thousand abodes of the upper part have intense heat and one hundred thousand abodes of the lower part intense cold. In the sixth and the seventh earths, suffering is caused by intense cold alone. The infernal beings intend to perform good deeds *(vikriyā)*, but end up committing only the wicked deeds. They desire to do things that can bring about happiness but end up generating misery alone. Lower and lower down, these dispositions become worse and worse.

Is distress caused to infernal beings by heat and cold alone? Or are there other sources of suffering and torment?

परस्परोदीरितदुःखाः ॥४॥

नारकी जीव परस्पर एक-दूसरे के लिये दुःख उत्पन्न करते हैं (परस्पर लड़ते हैं)।

They (the infernal beings) cause pain and suffering to one another.

How do they cause pain and suffering to one another? Due to the fruition of wrong-belief *(mithyādarśana)*, the infernal beings possess, from birth, wrong-clairvoyance – *vibhaṅga avadhijñāna*. Due to this, they are able to see the cause of their pain and suffering. Seeing each other, their anger develops into a rage. They recollect their past lives and are actuated by intense animosity. They begin to hit each other

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like dogs and jackals. By their power of changing forms, they make weapons such as sword, hatchet, axe, spear, pike, javelin and crowbar and with these and also using their hands, feet and teeth, indulge in cutting, splitting, paring and biting, causing intense pain and suffering to one another.

Are there any other causes of pain?

संक्लिष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्याः ॥५॥

और वे चौथी पृथिवी से पहले-पहले (अर्थात् तीसरी पृथिवी पर्यन्त) अत्यन्त संक्लिष्ट परिणाम के धारक असुरकुमार देवों के द्वारा दुःख पाते हैं अर्थात् असुरकुमार देव तीसरे नरक तक जाकर नारकी जीवों को दुःख देते हैं तथा उनके पूर्व के वैर का स्मरण करा-करा के परस्पर लड़ाते हैं और दुःखी देख राजी होते हैं।

Pain is also caused by the incitement of malevolent Asurakumāra, prior to the fourth earth.

Among the celestial beings *(deva)*, there are *deva* with the *'asura'* name-karma *(nāmakarma)* that makes them highly agitated, with tendency to torment others. Hence they are called *'asura'* (demons). Owing to the evil thoughts experienced by them in their previous births, they acquire such demerit and are actuated by malevolence continually. It is not that all *'asura'* cause pain to others. Only some *'asura'*, such as 'Ambābarīṣa', cause pain to the infernal *(nāraka)* beings. *'Prāk caturthyāḥ'* – prior to the fourth – indicates the limit; it means that the wicked *'asura'* cause pain only in the first three infernal earths. *'Ca'* is intended to include the causes of pain mentioned in the previous *sūtra(s)*. The *'asura'* cause pain by actions

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such as making the infernal beings drink molten iron, embrace red-hot iron pillars, ascend and descend the tree with sharp thorns, strike others with hammers. Also, by cutting them with hatchets and knives, by sprinkling boiling oil on them, by frying them in an iron vessel, by parching them in an oven, by drowning them in river 'Vaitaraṇī', and by grinding them in the oil-press. Though their bodies are cut and rent asunder, they do not meet with premature death, for their lifetime cannot be cut short.

If so, let their span of life be mentioned.

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमा सत्त्वानां परा स्थितिः ॥६॥

उन नरकों के नारकी जीवों की उत्कृष्ट स्थिति (आयु) क्रम से पहले में एक सागरोपम, दूसरे में तीन सागरोपम, तीसरे में सात सागरोपम, चौथे में दस सागरोपम, पाँचवें में सत्रह सागरोपम, छट्ठे में बाईस सागरोपम और सातवें में तेंतीस सागरोपम है।

In these seven infernal regions the maximum duration of life is one, three, seven, ten, seventeen, twenty-two and thirty-three *sāgaropama*, respectively.

'Respectively' is supplied. With regard to these regions one, three, etc., *sāgaropama* are taken respectively. In Ratnaprabhā, the maximum lifetime is one *sāgaropama*, in Śarkarāprabhā three, in Vālukāprabhā seven, in Paṅkaprabhā ten, in Dhūmaprabhā seventeen, in Tamaḥprabhā twenty-two, and in Mahātamaḥprabhā thirty-three *sāgaropama*. *'Parā'* means maximum, *'sattvānām'* – of infernal beings – is

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intended to make clear that these lifetimes pertain to the infernal beings and not to the regions (earths).

The lower world consisting of the seven earths has been described. Now the transverse world – *tiryagloka* – is to be described. Why is it called transverse world *(tiryagloka)*? It is called so as it consists of innumerable concentric island-continents, extending one beyond the other in transverse position up to the ocean of Svayambhūramaṇa. What are these?

जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्राः ॥७॥

इस मध्यलोक में शुभ-शुभ नाम वाले जम्बूद्वीप इत्यादि द्वीप और लवणोद इत्यादि समुद्र हैं।

Jambūdvīpa, etc., are the continents and Lavaṇoda, etc., are the oceans, having auspicious names.

Jambūdvīpa and the others are the continents. Lavaṇoda and the others are the oceans. The continents and the oceans bear all the auspicious names current in the world. The first few are as follows:

Names of the continents:	*Names of the oceans:*
1. Jambūdvīpa	1. Lavaṇoda
2. Dhātakikhaṇḍa	2. Kāloda
3. Puṣkaravara	3. Puṣkaravara
4. Vāruṇīvara	4. Vāruṇīvara
5. Kṣīravara	5. Kṣīravara
6. Ghṛtavara	6. Ghṛtavara
7. Ikṣuvara	7. Ikṣuvara
8. Nandiśvaravara	8. Nandiśvaravara
9. Aruṇavara	9. Aruṇavara

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Thus innumerable continents and oceans must be understood up to the Svayambhūramaṇa ocean.

The extension, arrangement and shape of these are mentioned in the next *sūtra*.

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥८॥

प्रत्येक द्वीप-समुद्र दूने-दूने विस्तार वाले और पहले-पहले के द्वीप-समुद्रों को घेरे हुए चूड़ी के आकार वाले हैं।

Each continent or ocean is of double the extension of the preceding ocean or continent. These are circular in shape; each encircles the immediately preceding one.

Repetition of the word *'dviḥ' – 'dviḥdviḥ'* – is intended to indicate successive action; that is, each is double the extension of the previous one. The extension of the first ocean Lavaṇoda is double that of the first continent Jambūdvīpa. The extension of the second continent Dhātakikhaṇda is double that of the first ocean Lavaṇoda, and so on. It is mentioned that one surrounds the other to show that these are not situated as villages and towns. The phrase 'circular in shape' is intended to exclude shapes like the rectangle or the square.

Now the position, shape and extension of Jambūdvīpa must be mentioned as the dimensions of the rest follow from this.

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥९॥

उन सब द्वीप-समुद्रों के बीच में जम्बूद्वीप है, उसकी नाभि के समान

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सुदर्शन मेरु है, तथा जम्बूद्वीप थाली के समान गोल है और एक लाख योजन उसका विस्तार है।

In the middle of these oceans and continents is Jambūdvīpa, round and one hundred thousand *yojana* in diameter. Mount Meru *(Meru parvata)* is at the centre of this continent, like the navel in the body.

In the middle of these means in the middle of the concentric oceans and continents mentioned already. Mount Meru is in the centre of Jambūdvīpa, like the navel in the body. In the centre of which is Mount Meru, which is round like the disc of the sun, and which is one hundred thousand *yojana* in diameter, is Jambūdvīpa. Why is it called Jambūdvīpa? It is called Jambūdvīpa because it has the 'Jambū' tree as its distinguishing mark. In the Uttarakuru region of Jambūdvīpa there is this 'Jambū' tree, beginningless and eternal, made of earth, uncreated, and surrounded by its satellite trees.

What are the seven divisions of Jambūdvīpa, separated by the six mountain-chains?

भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥१०॥

इस जम्बूद्वीप में भरतवर्ष, हैमवतवर्ष, हरिवर्ष, विदेहवर्ष, रम्यकवर्ष, हैरण्यवतवर्ष और ऐरावतवर्ष - ये सात क्षेत्र हैं।

Bharatavarṣa, Haimavatavarṣa, Harivarṣa, Videhavarṣa, Ramyakavarṣa, Hairaṇyavatavarṣa and Airāvatavarṣa are the seven regions *(kṣetra)*.

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The names Bharata and the rest are prevalent from eternity and are without cause. Where is Bharatavarṣa *(Bharatakṣetra)* situated? It is the country in the south of the mountain chain of Himavān *parvata* and surrounded by ocean on the other three sides. It is in the shape of a bow. It is divided into six regions by the mountain chain of Vijayārdha *parvata* and the two rivers, Gaṅgā and Sindhu. In the north of (small) Himavān *parvata* and south of Mahāhimavān *parvata*, and surrounded by ocean in the east and the west, is the Haimavatavarṣa *(Haimavatakṣetra)*. In the south of the mountain chain of Niṣadha *parvata* and north of the Mahāhimavān *parvata*, and surrounded by ocean in the east and the west, lies the Harivarṣa *(Harikṣetra)*. In the north of the mountain chain of Niṣadha *parvata* and south of Nīla *parvata*, and surrounded by ocean in the east and the west, is the Videhavarṣa *(Videhakṣetra)*. In the north of the mountain chain of Nīla *parvata* and south of Rukmī *parvata*, and surrounded by ocean in the east and the west, is the Ramyakavarṣa *(Ramyakakṣetra)*. In the north of the mountain chain of Rukmī *parvata* and south of Śikharī *parvata*, and surrounded by ocean in the east and the west, is the Hairaṇyavatavarṣa *(Hairaṇyavatakṣetra)*. In the north of the mountain chain of Śikharī *parvata*, and surrounded by ocean on the other three sides, is the Airāvatavarṣa *(Airāvatakṣetra)*. It is divided into six regions by the mountain chain of Vijayārdha *parvata* and the two rivers, Raktā and Raktodā.

The mountain chains have been mentioned as six. What are these and how do these run?

तद्विभाजिनः पूर्वापरायता हिमवन्महाहिमवन्निषधनील-
रुक्मिशिखरिणो वर्षधरपर्वताः ॥११॥

उन सात क्षेत्रों का विभाग करने वाले पूर्व से पश्चिम तक लम्बे हिमवान्,

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महामहिमवान्, निषध, नील, रुक्मी और शिखरी - ये छह वर्षधर पर्वत हैं। (वर्ष=क्षेत्र)

The six mountain chains Himavān, Mahāhimavān, Niṣadha, Nīla, Rukmī, and Śikharī, running from east to west, divide these regions.

These mountain chains divide the Jambūdvīpa into seven regions mentioned already. These extend from east to west, touching the Lavaṇasamudra (Lavaṇoda ocean) on both sides. These names have been current from eternity and are without cause. These are called '*varṣadhara parvata*' as these divide the land into regions. Where is Himavān, also called 'small' *(kṣudra)* Himavān? It is on the borders of Bharata and Haimavata. It is one hundred *yojana* in height. The maountain chain of Mahāhimavān divides the regions *(kṣetra)* Haimavatavarṣa and Harivarṣa. The height of Mahāhimavān is two hundred *yojana*. Niṣadha is in south of Videhavarṣa and north of Harivarṣa. It is four hundred *yojana* in height. The other three mountain chains divide the remaining regions *(kṣetra)*. Their heights are four hundred, two hundred and one hundred *yojana*, respectively. The foundation of these mountains is one-fourth of the height.

The next *sūtra* describes their colours.

हेमार्जुनतपनीयवैडूर्यरजतहेममयाः ॥१२॥

ये पर्वत क्रम से स्वर्ण, चाँदी, तपाया हुआ सोना, वैडूर्य (नील) मणि, चाँदी और स्वर्ण जैसे रंग के हैं।

The mountain chains are of these colours: gold *(hema)*, white *(arjuna)*, purified gold *(tapanīya)*, blue-gem

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(*vaiḍūrya*), silvery (*rajata*) and golden (*hemamaya*), respectively.

The mountains are of these colours. Himavān is golden, like the Chinese silk. Mahāhimavān is white. Niṣadha is like the heated gold; like the rising sun. Nīla is blue like the neck of the peacock. Rukmī is silvery white. Śikharī is golden, like the Chinese silk.

Other details of these mountain chains are given in the next *sūtra*.

मणिविचित्रपार्श्वा उपरि मूले च तुल्यविस्ताराः ॥१३॥

इन पर्वतों का पार्श्व चित्र-विचित्र मणियों का है और ऊपर-नीचे तथा मध्य में एक समान विस्तार वाला है।

Studded with various jewels, the sides of these mountains are variegated and the mountains are of equal width at the foot, in the middle and at the top.

Being studded with precious stones of different colours and lustre, the sides of these mountains are variegated. The words *'upari'*, etc., are intended to exclude unwanted shapes. *'Ca'* is intended to include the middle. The breadth is the same at the foot, in the middle and at the top.

The lakes situated on top of these mountains are mentioned next.

पद्ममहापद्मतिगिञ्छकेसरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ॥१४॥

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इन पर्वतों के ऊपर क्रम से पद्म, महापद्म, तिगिञ्छ, केसरी, महापुण्डरीक और पुण्डरीक नाम के ह्रद-सरोवर हैं।

Padma, Mahāpadma, Tigiñcha, Kesarī, Mahāpuṇḍarīka, and Puṇḍarīka, respectively, are the lakes on top of these mountains.

These are the names, respectively, of the lakes on top of Himavān and other mountains.

The size and shape of the first of these lakes are mentioned.

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भो ह्रदः ॥१५॥

पहला पद्म सरोवर एक हजार योजन लम्बा और लम्बाई से आधा अर्थात् पाँच सौ योजन चौड़ा है।

The first lake is one thousand *yojana* in length and half of it in breadth.

The length, from east to west, of lake Padma is one thousand *yojana*. Its breadth, from north to south, is five hundred *yojana*. The bottom of the lake is made of adamant. Its banks are variegated, studded with gold and jewels.

Its depth is indicated in the next *sūtra*.

दशयोजनावगाहः ॥१६॥

पहला सरोवर दस योजन अवगाह (गहराई) वाला है।

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The depth *(avagāha)* of the first lake is ten *yojana*.

'Avagāha' is depth. The depth of lake Padma is ten *yojana*.

What is in the middle of it?

तन्मध्ये योजनं पुष्करम् ॥१७॥

उसके बीच में एक योजन विस्तार वाला कमल है।

In the middle of this first lake, there is a lotus of the size of one *yojana*.

'Yojanam' means of the extent of one *yojana*. It amounts to this: each petal measures one-fourth of a *yojana* (one *krośa*) and the pericarp half a *yojana* (two *krośa*). Hence, the lotus is one *yojana* (= four *krośa*) long and one *yojana* broad. The lotus consists of a multitude of petals (1011 in number, see *'Trilokasāra'*, verse 569) densely packed, and its stalk has the height of one half of a *yojana* (two *krośa*), from the surface of the water.

What are the dimensions of the other lakes and lotuses?

तद्द्विगुणद्विगुणा ह्रदाः पुष्कराणि च ॥१८॥

आगे के सरोवर तथा कमल पहले के सरोवरों तथा कमलों से क्रम से दूने-दूने विस्तार वाले हैं।

The lakes as well as the lotuses on further mountains are each double the magnitude of the previous one.

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Repetition in *'taddviguṇadviguṇāḥ'* is intended to convey that these are, each, double the previous one. Double in regard to what? It means double in regard to length, breadth and depth, Mahāpadma is double the length, breadth and depth of Padma. Tigińcha's length, breadth and depth is double that of Mahāpadma. The same applies to lotuses also; each lotus is double, in length, etc., of the previous one.

It is like this: lotus Padma is one *yojana* long and one *yojana* broad, lotus Mahāpadma two *yojana*, lotus Tigińcha four *yojana*, lotus Kesarī four *yojana*, lotus Mahāpuṇḍarīka two *yojana*, and lotus Puṇḍarīka one *yojana*. (see *'Trilokasāra'*, verse 570).

The names of the nymphs *(devī)*, their lifetime, and their retinue are mentioned next.

तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्तिबुद्धिलक्ष्म्यः
पल्योपमस्थितयः ससामानिकपरिषत्काः ॥१९॥

एक पल्योपम आयु वाली और सामानिक तथा परिषद् जाति के देवों सहित श्री, ह्री, धृति, कीर्ति, बुद्धि और लक्ष्मी नाम की देवियाँ क्रम से उन सरोवरों के कमलों पर निवास करती हैं।

In these lotuses live the nymphs *(devī)* called Śrī, Hṛī, Dhṛti, Kīrti, Buddhi and Lakṣmī, respectively, whose lifetime is one palyopama each and who live with *sāmānika* and *pariṣad* classes of *deva*.

In the middle of the pericarps of the lotuses, there are snowwhite mansions, lovelier than the full moon of the autumnal season, one *krośa* long, half a *krośa* broad and three-fourth of a *krośa* high. The nymphs *(devī)* called Śrī, Hṛī, Dhṛti, Kīrti, Buddhi and Lakṣmī reside

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in the six lotuses, Padma and others, respectively. Their duration of life is one *palyopama*. *Sāmānika* are called so because they are of equal status. *Sāmānika* and *pariṣad* are classes of *deva*. These *deva* reside in mansions on peripheral lotuses, surrounding the primary lotuses.

What are the rivers dividing the regions?

गंगासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदा-
नारीनरकान्तासुवर्णरूप्यकूलारक्तारक्तोदाः
सरितस्तन्मध्यगाः ॥२०॥

(भरत में) गंगा, सिन्धु, (हैमवत में) रोहित, रोहितास्या, (हरिक्षेत्र में) हरित्, हरिकान्ता, (विदेह में) सीता, सीतोदा, (रम्यक् में) नारी, नरकान्ता, (हैरण्यवत में) सुवर्णकूला, रूप्यकूला और (ऐरावत में) रक्ता, रक्तोदा, इस प्रकार ऊपर कहे हुए सात क्षेत्रों में चौदह नदियाँ बीच में बहती हैं।

Gańgā, Sindhu, Rohita, Rohitāsyā, Harit, Harikāntā, Sītā, Sītodā, Nārī, Narakāntā, Suvarṇakūlā, Rūpyakūlā, Raktā, and Raktodā are the rivers flowing across these regions (Bharatavarṣa and the rest).

The mention of 'rivers' is to clarify that these are not lakes. Do these rivers flow in the interior, border or vicinity of the regions? These flow in the middle of the regions.

What are the regions and the directions in which these rivers flow?

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द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥२१॥

(ये चौदह नदियाँ दो के समूह में लेना चाहिये) हर दो-दो के समूह में से पहली-पहली नदी पूर्व की ओर बहती है (और उस दिशा के समुद्र में मिलती है)।

The first of each pair of rivers flows eastwards.

The *sūtra* specifies that these rivers are in groups of two and each group flows in one region. It precludes the interpretation that all the rivers flow in one region. The directions are also indicated by the phrase *'pūrvāḥ pūrvagāḥ'*. The first river in each group falls into the eastern ocean. These are eastern rivers. On what basis is the first to be taken? The *sūtra* clarifies that the first seven rivers mentioned are not to be taken as the first rivers. First of each pair is to be taken as 'first' and these only are the eastern rivers.

What is the direction of the rest?

शेषास्त्वपरगाः ॥२२॥

बाकी रही सात नदियाँ पश्चिम की ओर जाती हैं (और उस तरफ के समुद्र में मिलती हैं)।

The rest are the western rivers.

Those which have been left out from each pair must be understood as the western rivers. As these flow into the western ocean, these are called the western rivers. River Gaṅgā rises from lake Padma and flows through its eastern archway. River Sindhu originates from its

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archway in the west. River Rohitāsyā proceeds from its archway in the north. River Rohita rises from lake Mahāpadma and flows through its archway in the south. That which flows from its archway in the north is river Harikāntā. That which rises from lake Tigińcha and flows through its southern outlet is river Harita. That which flows through its northern outlet is river Sītodā. That which rises from lake Kesarī and flows through its southern archway is river Sītā. That which flows through its northern archway is river Narakāntā. That which rises from lake Mahāpuṇḍarīka and flows through its southern archway is river Nārī. That which flows through its northern archway is river Rūpyakūlā. That which rises from lake Puṇḍarīka and flows through its southern archway is river Suvarṇakūlā. That which flows through its eastern archway is river Raktā. And that which flows through its western archway is river Raktodā.

Their tributaries are enumerated in the next *sūtra*.

चतुर्दशनदीसहस्त्रपरिवृता गंगासिन्ध्वादयो नद्यः ॥२३॥

गंगा-सिन्धु आदि नदियों के युगल चौदह-चौदह हजार सहायक नदियों से घिरे हुए हैं।

The rivers Gańgā, Sindhu, etc., have 14,000 tributaries.

Why should 'Gańgā, Sindhu, etc.,' be mentioned in the *sūtra*? It is to include these rivers. But are these rivers, the subject of description, not naturally included? It should not be considered so. The *sūtra* has reference only to the immediately preceding rule or exception. According to this principle this would include only the western rivers. The term 'Gańgā, etc.,' would include only the eastern rivers. Hence 'Gańgā, Sindhu, etc.,' is used to include both. The word *'nadi'* – river – is used in the *sūtra* to associate this number with '*dviguṇadviguṇāḥ*'.

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Therefore, river Gaṅgā and river Sindhu, each, has 14,000 tributaries. The groups of rivers in the other regions have twice the number of tributaries up to the Videha region. Beyond that the tributaries are less by half the number. This means that rivers Rohita and Rohitāsyā, each, has 28,000 tributaries. Rivers Harit and Harikāntā, each, has 56,000 tributaries. Rivers Sītā and Sītodā, each, has 1,12,000 tributaries. Rivers Nārī and Narakāntā, each, has 56,000 tributaries. Rivers Suvarṇakūlā and Rūpyakūlā, each, has 28,000 tributaries. And, rivers Raktā and Raktodā, each, has 14,000 tributaries.

The expanse of the regions *(kṣetra)* is mentioned next.

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोनविंशतिभागा योजनस्य ॥२४॥

भरत क्षेत्र का विस्तार, पाँच सौ छब्बीस योजन और एक योजन के उन्नीस भागों में से छह भाग अधिक है।

The width (from south to north) of the region Bharata is 526 $6/19$ *yojana*.

That which is 526 *yojana* in width (from south to north) is Bharata. Is it only so much? No; $6/19$ *yojana* is added to it.

The widths of the other regions are indicated next.

तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥२५॥

विदेहक्षेत्र तक के पर्वत और क्षेत्र भरतक्षेत्र से दूने-दूने विस्तार वाले हैं।

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The mountains and the regions are double and double in width up to Videha.

Those whose widths are double and double that of Bharata are meant. Whose widths are double and double? The widths of the mountains and the regions. Are all double in width? No. Up to Videha these are double of the preceding ones.

What are the widths of the mountains and the regions in the north of Videha?

उत्तरा दक्षिणतुल्याः ॥२६॥

विदेह क्षेत्र से उत्तर के तीन पर्वत और तीन क्षेत्र, दक्षिण के पर्वत और क्षेत्रों के समान विस्तार वाले हैं।

Those in the north are equal to those in the south.

By *'uttarā'* the regions and the mountains from Airāvata and Nīla are taken. These are equal to those in the south, namely, Bharata, etc. This rule applies to all that has been described before. Therefore, the lakes, the lotuses, and the rest, are also equal in magnitude, etc.

Are the experiences, and so on, of human beings the same or different in these regions?

भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् ॥२७॥

छह समयों की अपेक्षा से उत्सर्पिणी और अवसर्पिणी के द्वारा भरत और ऐरावत क्षेत्रों में जीवों के अनुभवादि की वृद्धि-हानि होती रहती है।

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In Bharata and Airāvata there is rise (regeneration) and fall (degeneration) during the six periods of the two aeons of regeneration and degeneration.

On what basis are there rise and fall? It is on the basis of the six periods of regeneration and degeneration. Of what regions? Of Bharata and Airāvata regions. It must be understood that rise and fall is not of the regions; this is impossible. Rise and fall happen to the human beings in these regions. The rise and fall – increase and decrease – pertain to human beings in Bharata and Airāvata regions. In what respect do human beings increase and decrease? It is with regard to intellect *(anubhava)*, age *(āyuḥ)*, bodily stature *(pramāṇa)*, etc. Again, by what are these increase and decrease caused? These are caused by time *(kāla)*. Time *(kāla)* has two half-cycles, the ascending – *utsarpiṇī* – and the descending – *avasarpiṇī*. Each of these two is of six divisions. These two are significant names. That half-cycle in which the characteristics of intellect, etc., have ascending tendency is *utsarpiṇī*. And that half-cycle in which intellect, etc., have descending tendency is *avasarpiṇī*. The descending half-cycle has six divisions:

1) *suṣamasuṣamā*, of 4 *koṭākoṭi sāgaropama*;
2) *suṣamā*, of 3 *koṭākoṭi sāgaropama*;
3) *suṣamaduṣṣamā*, of 2 *koṭākoṭi sāgaropama*;
4) *duṣṣamasuṣamā*, of 1 *koṭākoṭi sāgaropama* minus 42,000 years;
5) *duṣṣamā*, of 21,000 years; and
6) *atiduṣṣamā*, of 21,000 years.

The ascending *(utsarpiṇī)* half-cycle has the same divisions but in reverse order, from *atiduṣṣamā* to *suṣamasuṣamā*. In this half-cycle there is the all-round, progressive increase in age, strength, stature and happiness of living beings.

Each half cycle, the ascending *(utsarpiṇī)* and the descending *(avasarpiṇī)*, consists of 10 × 1 *crore* × 1 *crore addhā-sāgaropama* (10 *koṭākoṭi sāgaropama*). Thus, one cycle of time *(kalpakāla)* gets over in 20 *koṭākoṭi sāgaropama*.

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At the beginning of *suṣamasuṣamā*, of 4 *koṭākoṭi sāgaropama*, human beings are of the same nature as those of Uttarakuru. There is gradual decrease during the period, and then comes the second period, *suṣamā*, of 3 *koṭākoṭi sāgaropama*. At the commencement of this period, human beings are equal to those of Harivarṣa. And after gradual decrease during this period, comes *suṣamaduṣṣamā*, of 2 *koṭākoṭi sāgaropama*. At the commencement of this period, human beings are equal to those of Haimavata. After gradual decrease commences the fourth period, *duṣṣamasuṣamā*, of 1 *koṭākoṭi sāgaropama* minus 42,000 years. At the commencement of this period, human beings are equal to those of Videha. Then, after gradual decrease comes the fifth period, *duṣṣamā*, of 21,000 years. Lastly, after gradual decrease, comes *atiduṣṣamā*, again of 21,000 years. Similarly, the ascending half-cycle must also be understood but in the reverse order.

What is the nature of the other regions?

ताभ्यामपरा भूमयोऽवस्थिताः ॥२८॥

भरत और ऐरावत क्षेत्र को छोड़कर दूसरे क्षेत्रों में एक ही अवस्था रहती है – उनमें काल का परिवर्तन नहीं होता।

The regions other than these are stable.

The regions other than Bharata and Airāvata have stable states or conditions. In those regions there are no ascending or descending half-cycles of time.

Do human beings in those regions have the same duration of life or are there differences?

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एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैवकुरवकाः ॥२९॥

हैमवतक, हारिवर्षक, और देवकुरुवक (विदेहक्षेत्र के अन्तर्गत एक विशेष स्थान के मनुष्य) क्रम से एक पल्योपम, दो पल्योपम और तीन पल्योपम की आयु वाले होते हैं।

The lifetimes of human beings in Haimavata, Hari and Devakuru are one, two and three *palyopama*, respectively.

The human beings born in Haimavata are *'haimavataka'*. Similarly, with regard to the others – *'hārivarṣaka'* and *'daivakuravaka'*. *'Haimavataka'* and the rest are three. One and the others are three. These are considered, respectively. The lifetime of *'haimavataka'* is one *palyopama*, that of *'hārivarṣaka'* is two *palyopama*, and that of *'daivakuravaka'* is three *palyopama*. In the two-and-a half continents *(dvīpa)* in which human beings live there are five Haimavata regions. There the period of *suṣamaduṣṣamā* prevails always; the lifetime of human beings is one *palyopama*; the height is two thousand bows *(dhanuṣa)*; they take food on alternate days; the colour of their bodies is like the blue lotus. In the five Harivarṣa regions the period of *suṣamā* prevails always. The lifetime of human beings is two *palyopama*; the height is four thousand bows *(dhanuṣa)*; they take food after an interval of two days; the colour of their bodies is white like the conch-shell. In the five Devakuru regions the period of *suṣamasuṣamā* prevails always. There the lifetime of human beings is three *palyopama*; the height is six thousand bows *(dhanuṣa)*; they take food after an interval of three days; the colour of their bodies is yellow like gold.

What is the condition in the regions of the north?

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तथोत्तराः ॥३०॥

उत्तर के क्षेत्रों में रहने वाले मनुष्य हैमवतकादिक दक्षिण के मनुष्यों के समान होते हैं।

The condition in the north is the same as in the south.

The human beings in the regions of north must be understood to be like those in the south, as already explained. The human beings in the region Hairaṇyavata are similar in all respects to those in the region Haimavata. The human beings in the region Ramyaka are similar in all respects to those in the region Harivarṣa. And human beings in the region Uttarakuru are similar in all respects to those in the region Devakuru.

Now what is the duration of life in the five Videha regions?

विदेहेषु सङ्ख्येयकालाः ॥३१॥

विदेह क्षेत्रों में मनुष्यों की आयु संख्यात वर्ष की होती है।

In the Videha regions the lifetime of human beings is numerable *(saṃkhyāta)* years.

In all the five Videha regions the duration of life of human beings is numerable *(saṃkhyāta)* years. The time like that of the closing period of *suṣamaduṣṣamā* prevails throughout. The height of human beings is five hundred bows *(dhanuṣa)*; they take food everyday. The maximum duration of life is one *pūrvakoṭi* years and the minimum is *antarmuhūrta*. The following verse is quoted in this connection. "One

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pūrva should be known as seventy *lakh crore* and fifty-six thousand *crore* years."1 This comes to 70560000000000 years. One *pūrvakoṭi* = 1 *crore* × 1 *pūrva* = 70560000000000 × 10000000 years.

The extent of Bharata has already been mentioned. It is stated again in another way.

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥३२॥

भरत क्षेत्र का विस्तार जम्बूद्वीप का एक सौ नव्वेवाँ भाग - 1/190 - है।

The width of Bharata region is one hundred and ninetieth part – 1/190 – that of Jambūdvīpa.

The width of the Bharata region is one hundred and ninetieth part of Jambūdvīpa, which is 1,00,000 *yojana*. It equals 526 6/19 *yojana*, as mentioned already (in *sūtra* 3-24).
There is a mound surrounding Jambūdvīpa, which is encircled by the ocean Lavaṇasamudra, whose width is 2,00,000 *yojana*. The ocean Lavaṇasamudra is encircled by the island Dhātakīkhaṇḍa, whose width is 4,00,000 *yojana*.

The next *sūtra* is intended to describe regions in Dhātakīkhaṇḍa.

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1 – This is also mentioned in another way: "1 *pūrvāṅga* = 84 *lakh* years; 1 *pūrva* = 84 *lakh* × 1 *pūrvāṅga* = 84 *lakh* × 84 *lakh* years = 70560000000000 years. 1 *pūrvakoṭi* = 1 *crore* × 1 *pūrva*. (1 *crore* = 10 million = 100 *lakh* = 100,00,000) (see *'Harivaṅśapurāṇa'*, p. 133, and *'Ādipurāṇa'*, p. 693-694.)

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द्विर्धातकीखण्डे ॥३३॥

धातकीखण्ड नाम के दूसरे द्वीप में क्षेत्र, कुलाचल, मेरु, नदी इत्यादि सब की रचना जम्बूद्वीप से दूनी-दूनी है।

In Dhātakīkhaṇḍa the regions and the mountains, etc., are double that of Jambūdvīpa.

The recurrence of the regions and the rest in Bharata is intended here. The *sūtra* indicates that there are two Bkarata, etc., with double the width, etc. It is as follows. The ends of Dhātakīkhaṇḍa touch the two oceans Lavaṇoda (Lavaṇasamudra) and Kāloda. Two mountain ranges 'Iṣvākāra' running from south to north divide Dhātakīkhaṇḍa into east Dhātakīkhaṇḍa and west Dhātakīkhaṇḍa. In the middle of these eastern and western parts, there are two mountains called 'Mandara' or 'Mount Meru'. On the two sides of these mountains are situated the regions such as Bharata and the mountains such as Himavān. Thus it must be understood that there are two Bharata, two Himavān and so on in Dhātakīkhaṇḍa. The extent of these mountain ranges is double the extent of those in Jambūdvīpa. These mountain ranges are midway between the regions as spokes in the wheel. As the 'Jambū' tree is situated in Jambūdvīpa, in similar position is the 'Dhātakī' tree with its attendant trees in Dhātakīkhaṇḍa. It is from this tree that the renowned name Dhātakīkhaṇḍa is derived. The ocean encircling Dhātakīkhaṇḍa is Kāloda. Its embankment is as if fashioned by a chisel. Its width is 8,00,000 *yojana*. That which encircles the ocean Kāloda is Puṣkaradvīpa, whose width is 16,00,000 *yojana*.

Just as the continents and oceans are double in extension, it would mean that the regions, etc., are twice the number in the next continent. The next *sūtra* is intended to determine the difference in this respect.

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पुष्कराद्र्धे च ॥३४॥

पुष्करार्द्ध द्वीप में भी सब रचना जम्बूद्वीप की रचना से दूनी-दूनी है।

In the (nearest) half of Puṣkaradvīpa the (number of) regions and mountains are the same.

'Dvi' – 'double' – is supplied from the previous *sūtra*. With regard to what is 'double' to be taken? It is to be taken with regard to the regions, mountains, etc., of Jambūdvīpa. As the dimensions of Himavān, etc., in Dhātakīkhaṇḍa have been mentioned, similarly, the dimensions of Himavān, etc., in the half of Puṣkaradvīpa are double of Himavān, etc., in Dhātakīkhaṇḍa. The names are the same. Similarly, there are two mountain ranges – 'Iṣvākāra' – running from south to north as well as two 'Mandara' or 'Mount Meru', as in Dhātakīkhaṇḍa. As Jambūdvīpa has the 'Jambū' tree, Puṣkaradvīpa has the 'Puṣkara' tree with its attendant trees as its distinguishing mark. From this tree originates its name. Now, why is it called Puṣkarārdha? Puṣkaradvīpa has been divided into two halves by the mountain range of Mānuṣottara. The part nearing centre is called Puṣkarārdha.

Why is it stated that there are two Himavān mountains, etc., only in Puṣkarārdha and not in the entire Puṣkaradvīpa?

प्राङ्मानुषोत्तरान्मनुष्याः ॥३५॥

मानुषोत्तर पर्वत तक अर्थात् अढ़ाई द्वीप में ही मनुष्य होते हैं – मानुषोत्तर पर्वत से परे ऋद्धिधारी मुनि या विद्याधर भी नहीं जा सकते।

The human beings are only up to the mountain range of Mānuṣottara.

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The mountain range of Mānuṣottara runs, like a bangle, in the middle of Puṣkaradvīpa dividing it into two parts. Human beings are found only inside this mountain range and not beyond it. Hence Puṣkaradvīpa has no division into regions beyond this mountain range. Neither *'vidyādhara'* (those gifted with extraordinary powers) nor ascetics with *'ṛddhi'* (special attainment) go beyond this dividing mountain range. There are, however, three exceptions. 1) The human being, who is to be born after death outside the human region (not, of course, as a human being), effects the exit of the spatial units of his soul beyond the human region, just at the time of transit before his death – *māraṇāntika-samudghāta*. 2) The being (not, of course, a human being) living beyond the mountain range of Mānuṣottara who is to be reborn as a human being after death – on fruition of the age and name-karma of a human being – stays outside the human region until the time of entry into the human region just before death. 3) *Kevali-samudghāta*; the Omniscient emanates from his body the spatial units of his soul, without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructivc karmas to that of the age-karma. The soul fills up the entire universe and contracts back to the size of the body in eight instants, just prior to attaining liberation.

Since human beings are found only inside it, the name Mānuṣottara is significant. It is now clear that human beings reside only in the two and a half continents commencing from Jambūdvīpa and in the two oceans.

Human beings are of two kinds.

आर्या म्लेच्छाश्च ॥३६॥

आर्य और म्लेच्छ के भेद से मनुष्य दो प्रकार के हैं।

Human beings are of two kinds: the civilized *(ārya)* and the unevolved *(mleccha)*.

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Those human beings who are possessed of virtues or are resorted to by the virtuous are called the civilized – *'ārya'*. They are of two kinds: those with supernatural attainment – *ṛddhi*, and those without it. The latter have five divisions: based on region, family, occupation, conduct, and faith. Those with supernatural attainment – *ṛddhi* – have seven divisions: on the basis of (extraordinary) intellect – *buddhi*, power to change form – *vikriyā*, austerity – *tapa*, might – *bala*, healing power – *auṣadha*, occult power to transform simple food into delicious dishes – *rasa*, and power to make even limited food inexhaustible – *akṣīṇa*. (see *'Tiloyapaṇṇattī-2'*, verses 981-1102; also, *'Ādipurāṇa'*, p. 35-37).

The unevolved – *'mleccha'* – are of two kinds: those born in mid-isles – *antardvīpaja mleccha* – and those born in regions of labour – *karmabhūmija mleccha*. The *'antardvīpaja mleccha'* are born in mid-isles which are *'kubhogabhūmi'* – regions of perverse enjoyment. In the Lavaṇasamudra (Lavaṇoda ocean) in the eight directions there are eight *antardvīpa* and eight others in the midst of these (in the eight directions). Similarly, there are eight *antardvīpa* at the end of the mountains Himavān and Śikharī, and the two mountains Vijayārdha. The mid-isles in the directions are across the ocean, five hundred *yojana* away from the shore. Those in the intermediate points of the compass are five hundred and fifty *yojana* away from the shore. Those at the end of the mountains are six hundred *yojana* in the interior. The *antardvīpa* in the directions are one hundred *yojana* broad. The width of those in the intermediate points is half of it. Those at the end of the mountains are twenty-five *yojana* broad. The human beings in the east have one thigh each. Those in the west have tails. Those in the north are mute. Those in the south are possessed of horns. Those in the other four directions have ears like those of the hare, like those of the fish, (broad) like the cloak, and long ears, respectively. Those in the eight intermediate points of the compass have faces like those of the horse, the lion, the dog, the buffalo, the pig, the tiger, the crow and the ape, respectively. Those in the middle of the two corners of Śikharī have faces like the cloud and the lightning; those between the two corners of Himavān like the fish and the cuckoo; those between the

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corners of the northern Vijayārdha like the elephant and the mirror, those between the corners of the southern Vijayārdha like the cow and the ram. Those with single thigh reside in caves and live on clay. The rest dwell on trees and live on flowers and fruits. All of them live for one *palyopama*. All these twenty-four *antardvīpa* are one *yojana* high from the water level. Similarly, it should be understood in Kāloda ocean. All these are *'antardvīpaja mleccha'*. The unevolved in other parts of the world – of labour – are the savage tribes, the ionians, the mountaineers, the foresters and so on. These are *'karmabhūmija mleccha'*.

Which are the regions of labour?

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्यः ॥३७॥

पाँच मेरु सम्बन्धी पाँच भरत, पाँच ऐरावत, पाँच विदेह (देवकुरु तथा उत्तरकुरु ये दोनों छोड़कर), इस प्रकार अढ़ाई द्वीप में कुल पन्द्रह कर्मभूमियाँ हैं।

Bharata, Airāvata, and Videha, excluding Devakuru and Uttarakuru, are the regions of labour – *karmabhūmi*.

Bharata, Airāvata, and Videha are five each. All these are described as the regions of labour – *karmabhūmi*. The inclusion of Videha would imply the inclusion of Devakuru and Uttarakuru. In order to exclude these, it is mentioned 'excluding Devakuru and Uttarakuru'. Devakuru, Uttarakuru, Haimavata, Harivarṣa, Ramyaka, Hairaṇyavata and the mid-isles *(antardvīpa)* are called the regions of enjoyment – *bhogabhūmi*.

Why are the 'regions of labour' – *karmabhūmi* – so called? This is because these are the seats of good *(śubha)* and evil *(aśubha)* deeds. Although the three worlds constitute the seat of activity, still these regions are the seats of intense karmic activity. For instance, demerit

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capable of plunging a being in the seventh infernal region is acquired only in these regions – Bharata, etc. Merit which leads to the highest celestial state such as Sarvārthasiddhi *deva* is also acquired in these regions only. Also, the six kinds of occupations, such as agriculture, and the opportunity to give gifts to the worthy – *pātradāna* – are obtained in these regions only. Hence these are called the regions of labour. The others are called the 'regions of enjoyment' – *bhogabhūmi* – as the objects of enjoyment are provided by the ten kinds of desire-fulfilling trees *(kalpavṛkṣa)*.

The lifetime of the human beings in these regions is indicated in the next *sūtra*.

नृस्थिती परावरे त्रिपल्योपमान्तर्मुहूर्ते ॥३८॥

मनुष्यों की उत्कृष्ट स्थिति तीन पल्य और जघन्य स्थिति अन्तर्मुहूर्त की है।

The maximum lifetime of the human beings is three *palyopama* and the minimum is *antarmuhūrta*.

The maximum lifetime of the human beings is three *palyopama*. The minimum is *antarmuhūrta*. Between these two limits, there are many gradations. *Palya* is of three kinds – *vyavahāra palya*, *uddhāra palya* and *addhā palya*. These are significant terms. The first is called *vyavahāra palya* as it is the basis for the other two *palya*. There is nothing which is measured by this. The second is *uddhāra palya*. The continents and oceans are counted by the bits of the fibre *(roma)* of the ram drawn out from the *uddhāra palya*. The third is *addhā palya*. *Addhā* means duration of time. Now the first *palya* is described. Three pits of the extent of one *yojana* long, one *yojana* broad and one *yojana* deep, based on the measure of *pramāṇāṅgula*, are dug out. The first

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pit is filled tightly with the smallest bits of the fibre of the ram, born in *uttama bhogabhūmi* and from one to seven days old. The bits must be so small that these are incapable of being cut further by the scissors. The number of bits of the fibre in the pit is called *'palya'*[1]. Now, these small bits of the fibre are to be taken out one by one; one piece in one hundred years. The time taken for emptying the pit in this manner is the time *(kāla)* of *vyavahāra palyopama*. Each bit of the fibre is again cut into so many pieces as there are instants in innumerable *crores* of years. And (imagine that) with such bits the second pit is filled tightly. The number of bits of the fibre is the *uddhāra palya*. Then these bits are taken out one by one every instant. The time taken for emptying the pit in this manner is called *uddhāra palyopama*. Ten *crore* multiplied by one *crore uddhāra palya* make up one *uddhāra sāgaropama*. The continents and oceans are as numerous as the bits in two and a half *uddhāra sāgaropama*. The third pit is filled with bits got from cutting each bit of *uddhāra palya* into the number of instants in one hundred years. This is *addhāpalya*. Then these bits are taken out one by one every instant. The time taken to empty the pit in this manner is called *addhā palyopama*. Ten *crore* multiplied by one *crore addhā palyopama* make one *addhā sāgaropama*. One descending cycle of time consists of ten *crore* multiplied by one *crore addhā sāgaropama*. The ascending cycle is of the same extent.

The duration of the karmas, the duration of particular forms, the lifetime, and the duration of the bodies of the beings in the four states must be measured by *addhā palya*. It has been said thus in the Scripture, "*Vyavahāra*, *uddhāra* and *addhā* must be understood as the three *palya*. *Vyavahāra palya* is the basis of enumeration. The enumeration of continents and oceans is by the second. The duration of karmas is reckoned by the third, *addhā palya*."

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1 – The number of bits of fibre in the pit, called *'palya'*, is mentioned as: 413452630308203177749512192000000000000000000. (see *'Trilokasāra'*, verse 98)

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The lifetimes for subhuman beings are mentioned next.

तिर्यग्योनिजानां च ॥३९॥

तिर्यंचों की आयु की उत्कृष्ट तथा जघन्य स्थिति उतनी ही (मनुष्यों जितनी) है।

The lifetimes of subhuman beings – *tiryańca* – are the same.

'Tiryagyoni' **is the seat-of-birth *(yoni)* of subhuman beings. It means the birth attained on the rise of name-karma *(nāmakarma)* of the subhuman *(tiryańca)* state of existence. Those born in the subhuman *(tiryańca) yoni* are *tiryagyonija*. The maximum lifetime of *tiryagyonija* is three *palyopama*, and minimum is *antarmuhūrta*. Between these two extremes, there are many grades.**

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे तृतीयोऽध्यायः समाप्तः ॥

* * *

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CHAPTER-4

THE CELESTIAL BEINGS

The word *'deva'* – celestial beings – has appeared several times earlier, viz., 'Clairvoyance based on birth – *bhavapratyaya avadhijñāna* – is possessed by the celestial and the infernal beings.' (see *sūtra* 1-21). Who are celestial beings and of how many kinds? This is explained now.

देवाश्चतुर्णिकायाः ॥१॥

देव चार समूह वाले हैं, अर्थात् देवों के चार निकाय हैं - भवनवासी, व्यन्तर, ज्योतिषी और वैमानिक।

The celestial beings – *deva* – are of four classes *(nikāya)*.

The celestial beings *(deva)* get this status on the rise of the name-karma *(nāmakarma)* – *devagati* – leading to the celestial state; they roam freely and derive pleasure in several parts of the terrestrial world, the mountains and the oceans surrounding them. They are endowed with magnificence, splendour and extraordinary powers. It is contended that the word *'deva'* should have been used in the singular rather than in the plural; 'the celestial being is fourfold' should have been used since a collective noun denoting a class implies the plural. But the use of the plural is intended to indicate that there are different ranks within a particular class of *'deva'*, such as the lord *(indra)* and the equals *(sāmānika)*. There are other differences also, based on duration of life, and so on. On the common basis of the rise of karmas leading to the celestial state, the celestial beings are grouped in classes *(nikāya)*, in spite of individual differences. Thus there are

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four classes of celestial beings. Who are they? They are the residential *(bhavanavāsī)*, the peripatetic *(vyantara)*, the stellar *(jyotiṣka)* and the heavenly *(vaimānika) deva*.

The next *sūtra* is intended to determine their thought-colouration.

आदितस्त्रिषु पीतान्तलेश्याः ॥२॥

पहले के तीन निकायों में पीत तक, अर्थात् कृष्ण, नील, कापोत और पीत – ये चार लेश्याएँ होती हैं।

The thought-colouration *(leśyā)* of the first three classes *(nikāya)* is up to yellow *(pīta)*.

Six kinds of thought-colouration *(leśyā)* have been mentioned (see explanation to *sūtra* 1-8, p. 18). Among these, the first four are taken by the term *'pītānta'* – 'up to the end of yellow'. 'Up to the end of yellow' means those who are characterized by the first four thought-complexions. This is the purport.

The first three classes of celestial beings *(deva)* – the residential *(bhavanavāsī)*, the peripatetic *(vyantara)* and the stellar *(jyotiṣka)* – have four thought-colourations *(leśyā)* – black *(kṛṣṇa)*, blue *(nīla)*, grey *(kāpota)* and yellow *(pīta)*.

The subclasses of the four classes *(nikāya)* are mentioned next.

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥३॥

कल्पोपपन्न (सोलहवें कल्प तक के देव) पर्यन्त इन चार प्रकार के देवों के क्रम से दस, आठ, पाँच और बारह भेद हैं।

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The four classes *(nikāya)* of *deva*, up to the *kalpavāsī deva*, are of ten, eight, five and twelve subclasses.

Ten, etc., are taken along with the four classes *(nikāya)*, respectively. The residential *(bhavanavāsī) deva* are of ten subclasses. The peripatetic *(vyantara) deva* are of eight subclasses. The stellar *(jyotiṣka) deva* are of five subclasses. The heavenly *(vaimānika) deva* are of twelve subclasses. This would imply that all heavenly *(vaimānika) deva* have twelve subclasses. In order to exclude the heavenly *(vaimānika) deva* in the nine *graiveyaka*, etc., the *sūtra* uses the word *'kalpopapannaparyantāḥ'* – 'up to the end of the *kalpa*'. Now what are the *'kalpa'*? Those in which the ten grades like the *'indra'* prevail are called the *'kalpa'*. Thus, the prevalence of *'indra'*, etc., forms the basis for the designation *'kalpa'*. Though *'indra'*, etc., are prevalent among the residential *(bhavanavāsī) deva* too, by convention, *'kalpa'* is used for heavenly *(vaimānika) deva*. Those born in the *'kalpa'* are *'kalpopapanna' deva*.

The next *sūtra* is intended to convey the detailed particulars.

इन्द्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपालानीक-प्रकीर्णकाभियोग्यकिल्विषिकाश्चैकशः ॥४॥

ऊपर कहे हुए चार प्रकार के देवों में हर एक के दस भेद हैं – इन्द्र, सामानिक, त्रायस्त्रिंश, पारिषद, आत्मरक्ष, लोकपाल, अनीक, प्रकीर्णक, आभियोग्य और किल्विषिक।

There are ten grades in each of these classes of celestial beings, the lord *(indra)*, the equals *(sāmānika)*, the ministers *(trāyastriṃśa)*, the courtiers *(pāriṣada)*, the

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bodyguards *(ātmarakṣa)*, the police *(lokapāla)*, the army *(anīka)*, the citizens *(prakīrṇaka)*, the servants *(ābhiyogya)* and the menials *(kilviṣika)*.

The *indra* are those who are powerful, being endowed with extraordinary occult powers, not possessed by the others. Those who are equal to the *indra* in respect of duration of life, energy, attendants, enjoyment, etc., but not with regard to authority and splendour, are the *sāmānika*. They are great ones like fathers, teachers or preceptors. The *trāyastriṃśa* are like advisors or priests. They are thirty-three, and hence called *'trāyastriṃśa'*. The *pāriṣada* are like friends and companions in the court. The *ātmarakṣa* are like bodyguards. The *lokapāla* are like the police who protect people and property. The *anīka* constitute the army of seven divisions, such as infantry. The *prakīrṇaka* are like the citizens, such as townsfolk and peasants. The *ābhiyogya* are like servants engaged in serving others in several ways. The *kilviṣika* are of the lowest rank; those who possess demerit.

The general rule would imply that these ten grades exist in all classes *(nikāya)* of celestial beings. The exceptions are given below.

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥५॥

ऊपर जो दस भेद कहे हैं उनमें से ये भेद – त्रायस्त्रिंश और लोकपाल – व्यन्तर और ज्योतिषी देवों में नहीं होते अर्थात् उनमें इन दो भेदों को छोड़कर बाकी के आठ भेद होते हैं।

The peripatetic *(vyantara)* and the stellar *(jyotiṣka) deva* are without the ministers *(trāyastriṃśa)* and the police *(lokapāla)*.

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Among the peripatetic and the stellar *deva*, there are only eight grades leaving out the ministers *(trāyastriṃśa)* and the police *(lokapāla)*.

Now in the four classes, is there one lord *(indra)* in each class or is there any difference?

पूर्वयोर्द्वीन्द्राः ॥६॥

भवनवासी और व्यन्तरों में प्रत्येक भेद में दो-दो इन्द्र होते हैं।

In the first two classes, there are two lords *(indra)*.

The first two classes mean the residential *(bhavanavāsī)* and the peripatetic *(vyantara) deva*. It is as follows. First, with regard to the residential *(bhavanavāsī) deva*. Camara and Vairocana are the two lords *(indra)* of Asurakumāra. Dharaṇa and Bhūtānanda are the two lords *(indra)* of Nāgakumara. Harisiṃha and Harikānta are the two lords *(indra)* of Vidyutkumāra. Veṇudeva and Veṇudhārī are the two lords *(indra)* of Suparṇakumāra. Agniśikha and Agnimāṇava are the two lords *(indra)* of Agnikumāra. Vailamba and Prabhaṃjana are the two lords *(indra)* of Vātakumāra. Sughoṣa and Mahāghoṣa are the two lords *(indra)* of Stanitakumāra. Jalakānta and Jalaprabha are the two lords *(indra)* of Udadhikumāra. Pūrṇa and Viśiṣṭa are the two lords *(indra)* of Dvīpakumāra. Amitagati and Amitavāhana are the two lords *(indra)* of Dikkumāra.

Among the peripatetic *(vyantara) deva*, Kinnara and Kimpuruṣa are the two lords *(indra)* of Kinnara, Satpuruṣa and Mahāpuruṣa of Kimpuruṣa, Atikāya and Mahākāya of Mahoraga, Gītarati and Gītayaśa of Gandharva, Pūrṇabhadra and Maṇibhadra of Yakṣa, Bhīma and Mahābhīma of Rākṣasa, Pratirūpa and Apratirūpa of Bhūta, and Kāla and Mahākāla of Piśāca.

What kind of pleasures do the celestial beings enjoy?

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कायप्रवीचारा आ ऐशानात् ॥७॥

ऐशान तक के देव (अर्थात् भवनवासी, व्यन्तर, ज्योतिषी और पहले तथा दूसरे कल्प के देव) शरीर से काम-सेवन करते हैं।

Up to Aiśāna *kalpa*, the celestial beings, indulge in bodily copulation *(pravīcāra)*.

'Pravīcāra' is copulation (sexual union). *'Kāya'* means bodily. The residential *(bhavanavāsī) deva*, and others, up to those in Aiśāna *kalpa* enjoy bodily sexual pleasure like human beings, as they are actuated by karmas causing affliction and uneasiness.

What is the nature of pleasures of the *deva* beyond the Aiśāna *kalpa*?

शेषाः स्पर्शरूपशब्दमनःप्रवीचाराः ॥८॥

शेष देव, देवियों के स्पर्श से, रूप देखने से, शब्द सुनने से और मन से काम-सेवन करते हैं।

The others indulge in *'pravīcāra'* through touch *(sparśa)*, sight *(rūpa)*, sound *(śabda)* and thought *(mana)*.

Who are the others? *Kalpavāsī deva*. How are these to be taken? Without contradicting the authority of the Scripture. Why is *'pravīcāra'* mentioned again? It is in order to convey what is intended. What is it that does not contradict the Scripture? In Sānatkumāra and Māhendra *kalpa* the *deva* as well as the *devī* (wives, celestial women) derive the highest pleasure by mere touch of the body. The *deva* of Brahma, Brahmottara, Lāntava and Kāpiṣṭha *kalpa* experience the

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highest pleasure by looking at the charming and lovely forms, merriment, and the beautiful and attractive attire of the *devī*. In Śukra, Mahāśukra, Śatāra and Sahasrāra *kalpa*, the *deva* derive the highest enjoyment by listening to the sweet songs, the gentle laughter, the lovely words and the pleasant sounds of the ornaments of their *devī*. In Ānata, Prāṇata, Āraṇa and Acyuta *kalpa* the *deva* get the utmost pleasure just by thinking of their *devī*.

What is the nature of pleasures of the rest?

परेऽप्रवीचाराः ॥९॥

सोलहवें कल्प से आगे के देव काम-सेवन रहित हैं। (उनके कामेच्छा उत्पन्न ही नहीं होती तो फिर उसके प्रतिकार से क्या प्रयोजन?)

The rest do not indulge in copulation – they are without *pravīcāra*.

The word *'para'* means all the remaining *deva* or celestial beings. The word *'apravīcāra'* indicates much higher kind of happiness. Copulation *(pravīcāra)* is merely a palliative for pain; it only provides temporary relief. In the absence of pain or uneasiness, the remaining *deva* enjoy much higher kind of happiness incessantly.

What are the ten subclasses of *deva* of the first class *(nikāya)*?

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधि-द्वीपदिक्कुमाराः ॥१०॥

भवनवासी देवों के दस भेद हैं – असुरकुमार, नागकुमार, विद्युत्कुमार,

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सुपर्णकुमार, अग्निकुमार, वातकुमार, स्तनितकुमार, उदधिकुमार, द्वीपकुमार और दिक्कुमार।

The subclasses of the residential *(bhavanavāsī) deva* are Asurakumāra, Nāgakumāra, Vidyutkumāra, Suparṇakumāra, Agnikumāra, Vātakumāra, Stanitakumāra, Udadhikumāra, Dvīpakumāra and Dikkumāra.

Those who live in mansions are the residential *(bhavanavāsī) deva*. This is the common name for the first class of celestial beings. Asura, etc., are special names acquired by the fruition of the name-karma *(nāmakarma)*. All these *deva* are of the same appearance (age) and nature as at birth. Still they appear as youth by their dress, ornaments, weapons, conveyance, animals they ride on, sport, etc. Hence they are designated *'kumāra'* by common currency. It is added to every one, as Asurakumāra, and so on. Where are their mansions? The mansions of Asurakumāra are in the *paṅkabahula* part of Ratnaprabhā, the first infernal region. The dwelling places of the other nine subclasses are in the upper and lower strata of *kharapṛthivībhāga*, leaving out 1,000 *yojana* above and below.

The common and special names of the second class of *deva* are mentioned in the next *sūtra*.

व्यन्तराः किन्नरकिम्पुरुषमहोरगगन्धर्वयक्षराक्षसभूत-पिशाचाः ॥११॥

व्यन्तर देवों के आठ भेद हैं – किन्नर, किम्पुरुष, महोरग, गन्धर्व, यक्ष, राक्षस, भूत और पिशाच।

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The peripatetic *(vyantara) deva* comprise Kinnara, Kimpuruṣa, Mahoraga, Gandharva, Yakṣa, Rākṣasa, Bhūta, and Piśāca subclasses.

The common, meaningful designation of these eight subclasses of *deva* is peripatetic *(vyantara)*, that is, those having habitations in various places. Their eight subclasses must be understood to arise from fruition of special name-karma *(nāmakarma)*. Where are their dwellings? The dwellings of the seven subclasses, except Rākṣasa, of peripatetic *(vyantara) deva* are in the upper hard part – *kharapṛthivī* – beyond the innumerable islands and oceans. The Rākṣasa *deva* reside in the *paṅkabahula* part of Ratnaprabhā.

The general and specific names of the third class are mentioned next.

ज्योतिष्काः सूर्याचन्द्रमसौ ग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥१२॥

ज्योतिषी देवों के पाँच भेद हैं – सूर्य, चन्द्रमा, ग्रह, नक्षत्र और प्रकीर्णक तारे।

The stellar *(jyotiṣka) deva* comprise the sun *(sūrya)*, the moon *(candramā)*, the planets *(graha)*, the constellations *(nakṣatra)* and the scattered stars *(tāre)*.

As these are endowed with light, these five are called by the significant general name of luminary *deva (jyotiṣī deva)*. The sun, etc., are particular names derived from name-karmas *(nāmakarma)*. In order to indicate the importance of the sun and the moon the compound '*sūryācandramasau*' has been used specifically. On what account are these two important? These are important on account of their

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brilliance, etc. Where are their abodes? The stars which are the lowest among the luminous bodies move at a height of seven hundred and ninety *yojana* from level earth *(citrā pṛthivī)*[1]. The suns move ten *yojana* higher. The moons move eighty *yojana* higher still. Four *yojana* higher up are the constellations. Four *yojana* above these are the planets called Budha (Mercury). Three *yojana* above these are Śukra (Venus). Three *yojana* above these are Bṛhaspati (Jupiter). Three *yojana* above these are Maṅgala (Mars). Three *yojana* still higher up are Śanīcara (Saturn). The space where these luminary *deva (jyotiṣī deva)* move is one hundred and ten *yojana* thick and, transversely (horizontally), it extends to innumerable islands and oceans, up to the humid atmosphere *(ghanodadhi)*. The Scripture mentions: "At the height of seven hundred and ninety *yojana* above the level earth are the stars. Ten *yojana* higher up is the sun. Eighty *yojana* still higher up is the moon. Again, four *yojana* higher up are the constellations, and four *yojana* further above is Mercury. Further above, at the interval of three *yojana* each, are the planets Venus, Jupiter, Mars and Saturn."

The movement of the luminary *deva (jyotiṣī deva)* is described next.

मेरुप्रदक्षिणा नित्यगतयो नृलोके ॥१३॥

ऊपर कहे हुए ज्योतिषी देव मेरु पर्वत की प्रदक्षिणा देते हुए मनुष्यलोक में हमेशा गमन करते हैं।

---

1 – The upper strata *(kharabhāga)* of the Ratnaprabhā earth *(pṛthivī)* is 16,000 *yojana* in depth. The uppermost layer, 1,000 *yojana* in depth, of *kharabhāga* is called the *citrā pṛthivī*. (see *'Tiloyapaṇṇattī-1'*, verses 2-9 to 2-14). Above the *citrā pṛthivī*, in between the *trasnali*, is the *manuṣyaloka*, round, with the expanse of 45 *lakh yojana*. (see *'Tiloyapaṇṇattī-2'*, verse 4-2)

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The luminary *deva (jyotiṣī deva)* of the human region *(manuṣyaloka, nṛloka)*, move incessantly round Mount Meru, from left to right – *merupradakṣiṇā*.

'Merupradakṣiṇā' means motion round Mount Meru. This phrase is intended to indicate the correct direction of the motion, which is from left to right. *'Nityagatayaḥ'* is intended to convey incessant motion. *'Nṛloka'* – the human region – specifies that these are in constant motion within the extent of the human region (see *sūtra* 3-35), and not outside this limit. Now, there is no cause for the motion of the celestial-cars *(vimāna)* of Stellar *deva*. These should not move. No. The argument is fallacious. The celestial-cars *(vimāna)* have incessant motion as these are impelled constantly by the Ābhiyogya subclass of the Stellar *deva*, who take pleasure in motion. If it be asked why they should enjoy constant motion, the reply is that the fruition of karmas is strange. The fruition of their karmas is in form of constant motion. This is the reason why they constantly engage themselves in motion. Though the Stellar *deva* revolve constantly round Mount Meru, still they are at a distance of 1,121 *yojana* from it.

That conventional time is related to the motion of the luminary *deva* is mentioned in the next *sūtra*.

तत्कृतः कालविभागः ॥१४॥

घड़ी, घंटा, दिवस, रात इत्यादि व्यवहारकाल का जो विभाग है वह गतिशील ज्योतिषी देवों के द्वारा किया जाता है।

The divisions of time are caused by those luminary *deva (jyotiṣī deva)*.

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The word *'tad'* is intended to indicate the luminary *deva (jyotiṣī deva)*, in motion. Time cannot be measured either by mere motion *(gati)* or by mere brilliance *(jyoti)*, for time will then be non-perceptible and unchangeable. That is why the *sūtra* refers to luminary *deva (jyotiṣī deva)*, in motion. Time is of two kinds, conventional time *(vyavahāra kāla)* and real time *(mukhya kāla)*. Conventional time consists of *'samaya'*, *'āvali'*, etc., which are divisions of time as established by the Stellar *deva* in motion. Conventional time is determined by particular activity and the means of ascertaining what has not been ascertained. Real time is different and it is explained later on.

The next *sūtra* is intended to state that the luminary *deva (jyotiṣī deva)* outside the human region are fixed.

बहिरवस्थिताः ॥१५॥

मनुष्यलोक (अढ़ाई द्वीप) के बाहर के ज्योतिषी देव स्थिर हैं।

The luminary *deva (jyotiṣī deva)* outside the human region *(manuṣyaloka, nṛloka)* are stationary.

'Outside' is mentioned. Outside what? Outside the human region. How is it conveyed? *'Nṛloke'* – the human region – is mentioned in the *sūtra* under reference. Therefore, the interpretation is 'outside the human region'. Now, it has been indicated that the luminary *deva (jyotiṣī deva)* have incessant motion in the human region. Does it not imply that they are stationary elsewhere? Does this not make this *sūtra* unnecessary? It is not so. It has not been established that the luminary *deva* exist beyond the human region and that they are stationary there. In order to establish both these things, the *sūtra* is necessary. The *sūtra* is intended to preclude motion in the opposite direction and also intermittent motion.

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The general name of the fourth class of *deva* is mentioned next.

वैमानिकाः ॥१६॥

चौथे निकाय के देव वैमानिक हैं।

The fourth class *(nikāya)* of *deva* are called the heavenly *deva (vaimānika)*.

The word *'vaimānikaḥ'* is intended to indicate a new section or topic. It is for conveying the idea that what is mentioned hereafter relates to the heavenly *deva*. The abodes of those possessing merit are *'vimāna'*, and the inhabitants of these abodes are *'vaimanika'*. The *'vimāna'* are many but fall into three kinds – *indraka*, *śreṇībaddha* and *puṣpa-prakīrṇaka*. The *indraka vimāna* are in the middle like the lord *(indra)*. The *śreṇībaddha vimāna* are situated in the four directions like the rows of spacepoints. Those, which are scattered like flowers in the intermediate points of the compass, are the *puṣpaprakīrṇaka vimāna*.

What are the divisions of *vaimānika*?

कल्पोपपन्नाः कल्पातीताश्च ॥१७॥

वैमानिक देवों के दो भेद हैं – कल्पोपपन्न और कल्पातीत।

The heavenly *deva (vaimānika)* have two divisions, *'kalpopapanna'* and *'kalpātīta'*.

The heavenly *deva (vaimānika)* have two divisions. Those born in the

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'kalpa' – the sixteen heavens – are called *'kalpopapanna'*. Those born beyond the *'kalpa'* are called *'kalpātīta'*.

How are they situated?

उपर्युपरि ॥१८॥

सोलह कल्पों के आठ युगल, नव ग्रैवेयक, नव अनुदिश और पाँच अनुत्तर, ये सब विमान क्रम से ऊपर-ऊपर हैं।

The *'kalpa'* are one above the other.

Why is this mentioned? It is in order to preclude transverse position. These do not have transverse positions like those of the stellar *(jyotiṣka) deva*. Nor are these in an uneven manner like the habitations of the peripatetic *(vyantara) deva*. It is described 'one above the other'. What are 'one above the other'? These are the *'kalpa'*.

If so, in how many celestial-cars *(kalpavimāna)* do these *deva* reside?

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तर-
लान्तवकापिष्ठशुक्रमहाशुक्रशतारसहस्त्रारेष्वानत-
प्राणतयोरारणाच्युतयोर्नवसु ग्रैवेयकेषु
विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धौ च ॥१९॥

सौधर्म-ऐशान, सानत्कुमार-माहेन्द्र, ब्रह्म-बह्मोत्तर, लान्तव-कापिष्ठ, शुक्र-महाशुक्र, शतार-सहस्त्रार तथा आनत-प्राणत, आरण-अच्युत, नव ग्रैवेयक विमानों में, नव अनुदिश विमानों में और विजय, वैजयन्त,

....

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जयन्त, अपराजित तथा सर्वार्थसिद्धि इन पाँच अनुत्तर विमानों में वैमानिक देव रहते हैं।

The heavenly *deva (vaimānika)* reside in *kalpa* called Saudharma, Aiśāna, Sānatkumāra, Māhendra, Brahma, Brahmottara, Lāntava, Kāpiṣṭha, Śukra, Mahāśukra, Śatāra, Sahasrāra, in Ānata-Prāṇata, Āraṇa-Acyuta, in nine graiveyaka, and in Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddhi also.

How are Saudharma and the rest called *kalpa*? How are these the names of the lords *(indra)*? Naturally, or by association. How is it? It is as follows. *'Sudharmā'* is the name of the courtroom. That which has this courtroom in it is called Saudharma *kalpa*, and the lord who is associated with this *kalpa* is called Saudharma. The lord *(indra)* has this natural name *'Īśāna'*. That which is the habitation of *Īśāna* is Aiśāna. By association with it the lord also is called Aiśāna. Again, *'Sanatkumāra'* is the natural name of the lord *(indra)*. The *kalpa* got the name Sānatkumāra and, by association with it, the lord also is called Sānatkumāra. *'Mahendra'* is the natural name of the lord *(indra)*. The *kalpa* which is his habitation is Māhendra. By association with it the lord also is called Māhendra. Similarly it must be understood with regard to the rest. The arrangement must be understood in accordance with the Scripture. Due to the phrase *'uparyupari'* (see *sūtra* 4-18), the *kalpa* must be taken in pairs, and 'one above the other'. The first pair consists of Saudharma and Aiśāna *kalpa*. Higher up are Sānatkumāra and Māhendra, higher still is Brahma and Brahmottara, and then Lāntava and Kāpiṣṭha. Further up are Śukra and Mahāśukra. Then come Śatāra and Sahasrāra, Ānata and Prāṇata, and, finally, Āraṇa and Acyuta. In two rows at the top and at the bottom, each *kalpa* must be understood to have one lord *(indra)* each. In the four rows in the middle there is one lord *(indra)* for

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every row of two *kalpa*. This is the purport. There are four lords *(indra)* in the four *kalpa* of Saudharma, Aiśāna, Sānatkumāra and Māhendra. There is one lord *(indra)* named Brahma for the two *kalpa* of Brahma and Brahmottara. Lāntava is the lord *(indra)* of Lāntava and Kāpiṣṭha *kalpa*. Śukra is the lord *(indra)* of Śukra and Mahāśukra *kalpa*. Śatāra is the lord *(indra)* of Śatāra and Sahasrāra *kalpa*. There are four lords *(indra)* for the four *kalpa* of Ānata, Prāṇata, Āraṇa and Acyuta. Thus there are twelve lords *(indra)* of the *deva* residing in the sixteen *kalpa*.

Mount Meru (or Mahāmandara) of Jambūdvīpa is embedded in the earth to a depth of 1,000 *yojana* and is 99,000 *yojana* high. Below it is the lower world *(adholoka)*. That which extends transversely within this range (namely, the height of Mount Meru) is the transverse-world *(tiryagloka)*. Above it is the upper world *(ūrdhvaloka)*. The crest of Mount Meru (Sudarśana Meru) is forty *yojana* high. And the celestial-car, called Ṛjuvimāna or Ṛtuvimāna (the vehicle of Saudharma *kalpa*), is only one hair's distance from the crest of Mount Meru. Other details must be ascertained from the Scripture.

Why is the word *'nava'* mentioned separately in the phrase *'navasu graiveyakeṣu'*? It indicates that there are other nine *vimāna* called the *anudiśa vimāna*. By this the *anudiśa* must be understood to have been included.

It is clear now that the sixteen heavens, called *'kalpopapanna'*, have only twelve lords *(indra)*. Or, the twelve lords *(indra)* of the heavenly *deva* live in sixteen *kalpa*.

The next *sūtra* describes the differences in the characteristics of the *vaimānika deva*.

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधि-
विषयतोऽधिकाः ॥२०॥

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स्थिति (आयु), प्रभाव, सुख, द्युति, लेश्या की विशुद्धि, इन्द्रियों का विषय और अवधिज्ञान का विषय – ये सब ऊपर-ऊपर के वैमानिक देवों के अधिक हैं।

There is increase in lifetime *(sthiti)*, influence *(prabhāva)*, happiness *(sukha)*, brilliance *(dyuti)*, purity of thought-colouration *(leśyāviśuddhi)*, capacity of the senses *(indriyaviṣaya)*, and range of clairvoyance *(avadhiviṣaya)* in the *deva* of higher *kalpa*.

Owing to the fruition of the life-karma *(āyuḥkarma)* acquired, the soul's association with the body in a particular birth is called the lifetime *(āyuḥ)*. Capacity to inflict pain or confer benefits to others is the influence *(prabhāva)*. Enjoyment of sensuous pleasures is happiness *(sukha)*. The splendour of the body, the dress and the ornaments constitute brilliance *(dyuti)*. The thought-colouration *(leśyā)* has already been explained (see explanation to *sūtra* 1-8, p. 18). The purity of thought-colouration is *leśyāviśuddhi*. The capacity and scope of the senses is *indriyaviṣaya* and the capacity and scope of the clairvoyance is *avadhiviṣaya*. The *vaimānika deva* higher and higher up are superior in regard to all these ascpects.

Increase with regard to lifetime *(āyuḥ)*, etc., may extend to movement *(gati)* etc. The next *sūtra* is intended to preclude such an interpretation.

गतिशरीरपरिग्रहाभिमानतो हीनाः ॥२१॥

गति, शरीर, परिग्रह और अभिमान की अपेक्षा से ऊपर-ऊपर के वैमानिक देव हीन-हीन होते हैं।

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There is decrease with regard to motion *(gati)*, stature *(śarīra)*, attachment *(parigraha)* and pride *(abhimāna)*.

Motion *(gati)* is the cause of movement from one place to another. The stature *(śarīra)* means the transformable *(vaikriyika)* body. Attachment *(parigraha)* is fondness for worldly things owing to the fruition of greed-passion *(lobhakaṣāya)*. Pride *(abhimāna)* is haughtiness or self-conceit *(ahaṃkāra)* owing to the fruition of pride-passion *(mānakaṣāya)*. These are less and less in *vaimānika deva* of higher and higher *kalpa*. Due to decrease in fondness for seeking pleasure in different places, there is less movement *(gati)* of celestial beings in higher *kalpa*. The stature *(śarīra)* of Saudharma and Aiśāna *deva* is seven cubit *(aratni* or *hātha)*, that of Sānatkumāra and Māhendra *deva* is six cubit, that of Brahma and Brahmottara, and Lāntava and Kāpiṣṭha *deva* is five cubit, that of Śukra and Mahāśukra, and Śatāra and Sahasrāra *deva* is four cubit, that of Ānata and Prāṇata *deva* is three and a half cubit, and that of Āraṇa and Acyuta *deva* is three cubit. The stature *(śarīra)* of the *ahamindra* in lower *graiveyaka* is two and a half cubit, and in the middle *graiveyaka* it is two cubit. The stature *(śarīra)* of the *ahamindra* in the upper *graiveyaka* and in the *anudiśa vimāna* is one and a half cubit. In the five *anuttara vimāna* the stature of the *ahamindra* is one cubit. These are the stature *(śarīra)* of the *deva* by own-nature *(svabhāva)*; the stature is transformable *(vaikriyika)*. Higher and higher up, the attachment *(parigraha)* relating to the size of the celestial-car *(vimāna)*, habitation, dress, retinue, and possessions is less and less. The external possessions shrink as there is increase in merit *(puṇya)* and decrease in infatuation *(mūrcchā)*. Similarly, higher and higher up, pride *(abhimāna)* also reduces as the intensity of passions decreases.

The rule concerning the thought-colouration *(leśyā)* of the first three classes of *deva* has been mentioned earlier. Now the rule concerning that of the fourth class is mentioned.

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पीतपद्मशुक्ललेश्या द्वित्रिशेषेषु ॥२२॥

दो युगलों में पीत, तीन युगलों में पद्म और बाकी के सब विमानों में शुक्ल-लेश्या होती है।

In two, three and the rest (pairs of) *kalpa* the celestial beings are of yellow *(pīta)*, pink *(padma)* and white *(śukla)* thought-colouration *(leśyā)*, in succession.

Those with yellow, pink and white thought-colouration *(leśyā)* are the celestial-beings *(deva)* with such thought-colouration *(leśyā)*. The *deva* in Saudharma and Aiśāna *kalpa* have yellow *(pīta)* thought-colouration *(leśyā)*. The *deva* in Sānatkumāra and Māhendra *kalpa* have yellow *(pīta)* and pink *(padma)* thought-colouration *(leśyā)*. Those in Brahma and Brahmottara, and Lāntava and Kāpiṣṭha *kalpa* are actuated by pink *(padma)* thought-colouration *(leśyā)*. The *deva* in Śukra and Mahaśukra, and Śatāra and Sahasrāra *kalpa* are actuated by pink *(padma)* and white *(śukla)* thought-colouration *(leśyā)*. In further *kalpa* of Ānata, etc., the *deva* are of white thought-colouration *(leśyā)*. In *anudiśa vimāna* and the five *anuttara vimāna*, the *deva* have pure-white *(paramaśukla)* thought-colouration *(leśyā)*. Now, the mixing up of two thought-colourations *(leśyā)* is not mentioned in the *sūtra*. Why, then, are these taken together? It is because of association according to worldly usage. How is this interpretation indicated in the *sūtra*? It is taken as follows. In the first two pairs of *kalpa*, yellow *(pīta)* thought-colouration *(leśyā)* occurs. With regard to Sānatkumāra and Māhendra *kalpa* pink *(padma)* thought-colouration *(leśyā)* is not expressly mentioned but is implied. In the three pairs of *kalpa*, commencing with Brahmaloka, pink *(padma)* thought-colouration *(leśyā)* prevails. With regard to Śukra and Mahaśukra white *(śukla)* thought-colouration *(leśyā)* is not explicitly stated. In the other *kalpa*, from Śatāra onwards, the white *(śukla)* thought-colouration *(leśyā)*

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prevails, as pink *(padma)* thought-colouration *(leśyā)* is not expressly mentioned. Thus there is no fault in the interpretation given.

'Kalpopapanna' has been used earlier. Who are these?

प्राग्ग्रैवेयकेभ्यः कल्पाः ॥२३॥

ग्रैवेयकों से पहिले के सोलह स्वर्गों को कल्प कहते हैं। उनसे आगे के विमान कल्पातीत हैं।

Prior to the *graiveyaka* are the *kalpa*.

It is not known wherefrom the *kalpa* commence. Hence Saudharma, etc., are taken over (from *sūtra* 4-19). It means that Saudharma and the rest, up to *graiveyaka*, are the *kalpa*. It also follows that the others are beyond the kalpa – *kalpātīta*.

Where are the *'laukāntika' deva* and who comprise these? Are they *vaimānika*?

ब्रह्मलोकालया लौकान्तिकाः ॥२४॥

जिनका निवास स्थान ब्रह्मलोक (पाँचवां कल्प) है, उन्हें लौकान्तिक देव कहते हैं।

Brahmaloka is the abode of the *'laukāntika' deva*.

'Ālaya' is dwelling or abode. Those who have the *Brahmaloka* as their abode are the *'laukāntika' deva*. If so, it would include all *deva* residing there. No. The word is taken in its etymological sense. The word *'loka'* in the *sūtra* denotes the *Brahmaloka* and *'lokānta'* means the end or

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border. Those who are born there, and not all, are called *'laukāntika' deva*. The abodes of the *'laukāntika' deva* are at the borders of the *Brahmaloka*. Or else, where birth, old age and death prevails is *'loka'*, that is, *saṃsāra*. *'Lokānta'* means at the end of it. Those who are at the end of *saṃsāra* (transmigration) are called *'laukāntika'*. All *'laukāntika' deva* have come to the end of transmigration. After completing their lifetime as the *'laukāntika' deva*, they take one birth as a human being and attain liberation *(nirvāṇa)*.

The *'laukāntika' deva* have been mentioned in general. Their divisions are mentioned next.

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधारिष्टाश्च ॥२५॥

लौकान्तिक देवों के आठ भेद हैं – सारस्वत, आदित्य, वह्नि, अरुण, गर्दतोय, तुषित, अव्याबाध और अरिष्ट (ये देव ब्रह्मलोक की ईशान इत्यादि आठ दिशाओं में रहते हैं)।

The *'laukāntika' deva* are (the groups of) Sārasvata, Āditya, Vahni, Aruṇa, Gardatoya, Tuṣita, Avyābādha and Ariṣṭa.

Where do these dwell? These eight classes of *deva* reside in the eight directions of north-east, etc., respectively. The abode *(vimāna)* of Sārasvata group is in the north-east direction, that of Āditya group in the east, that of Vahni group in the east-south, that of Aruṇa group in the south, that of Gardatoya group in the south-west, that of Tuṣita group in the west, that of Avyābādha group in the north-west, and that of Ariṣṭa group in the north. The particle *'ca'* is intended to include two groups of *deva* between each pair of those enumerated. It is as follows. Between Sārasvata and Āditya are Agnyābha and Suryābha. Between Āditya and Vahni are Candrābha and Satyābha. Between Vahni and

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Aruṇa are Śreyaskara and Kṣemaṅkara. Between Aruṇa and Gardatoya are Vṛṣabheṣṭa and Kāmacāra. Between Gardatoya and Tuṣita are Nirmāṇarajas and Digantarakṣita. Between Tuṣita and Avyābādha are Ātmarakṣita and Sarvarakṣita. Between Avyābādha and Ariṣṭa are Marut and Vasu. Between Ariṣṭa and Sārasvata are Aśva and Viśva. All these are independent as there is no inequality among them. Being devoid of longing for sensual pleasures, they are celestial-sages *(devarṣi)*. They are worthy of veneration by the other *deva*. They are well-versed in the Scripture comprising fourteen *pūrva*. They descend from the heaven for commending the resolve of the *Tīrthaṅkara* when he adopts renunciation.

It has been said that the *'laukāntika' deva* take one birth as a human being and attain liberation *(nirvāṇa)*. Is there any such rule relating to the liberation of the other *deva*?

विजयादिषु द्विचरमाः ॥२६॥

विजय, वैजयन्त, जयन्त, अपराजित और अनुदिश विमानों के अहमिन्द्र द्विचरमा होते हैं अर्थात् मनुष्य के दो जन्म (भव) धारण करके अवश्य ही मोक्ष जाते हैं (ये सभी जीव सम्यग्दृष्टि ही होते हैं)।

In Vijaya, and the others, the *deva* are of two final births.

Here *'ādi'* means 'of that sort'. By this Vijaya, Vaijayanta, Jayanta, Aparājita and the nine *anudiśa* are included. What is meant by 'of that sort'? They are supreme lords – *ahamindra* – and are born with right belief *(samyaktva)*. It is argued that Sarvārthasiddhi also is included here. No. They are of still superior excellence. And from the etymological meaning of the word, they are of one birth, that is, take human birth only once. Those who take two human births are called *'dvicarama'*. They come down from Vijaya, etc., and are born as men

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without any fall in their right belief *(samyaktva)*. They practise restraint *(saṃyama)* as saints and are born again in Vijaya, etc. Finally, they are born as men and attain liberation *(nirvāṇa)*. Hence they are described as of two births.

It is possible that a particular *deva* from Vijaya, etc., is born as a man, is reborn as a *deva* in Saudharma, etc., born again as a man, is reborn as a *deva* in Vijaya, etc., and born again as a man to attains liberation *(nirvāṇa)*. In such a case, though three births as a man are involved, but from Vijaya, etc. the soul takes only two births as a man, before attaining liberation.

While describing dispositions *(bhāva)* consequent on the fruition of karmas, the subhuman existence *(tiryañcagati)* has been mentioned (*sūtra* 2-6). Again, while describing the duration of life, the subhuman *(tiryañca)* state of existence has been mentioned (*sūtra* 3-39). Who are the subhumans *(tiryañca)*?

औपपादिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ।।२७।।

उपपाद जन्म वाले (देव तथा नारकी) और मनुष्यों के अतिरिक्त बाकी सब जीव तिर्यञ्च योनि वाले हैं।

Except those born in special beds – *aupapādika* – and humans, all other beings have subhuman seat-of-birth – *tiryañcayoni*.

It has been said earlier (*sūtra* 2-31) that celestial beings and infernal beings are born in special-beds; they are *'aupapādika'*. Human beings have been described while it was mentioned that human beings are only up to the mountain range of *Mānuṣottara* (*sūtra* 3-35). All the rest of the transmigrating souls are subhumans *(tiryañca)*. Just as has

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been done in case of celestial beings and others, the abode of subhumans *(tiryańca)* must also be mentioned. These are spread throughout the universe; hence their region need not be mentioned.

The lifetimes of the infernal, human, and subhuman beings have been described. Those of the *deva* have not been described. The lifetimes of the *deva*, starting with the residential *(bhavanavāsī) deva*, are described now.

स्थितिरसुरनागसुपर्णद्वीपशेषाणां
सागरोपमत्रिपल्योपमार्द्धहीनमिता: ॥२८॥

भवनवासी देवों में असुरकुमार, नागकुमार, सुपर्णकुमार, द्वीपकुमार और बाकी के कुमारों की आयु क्रम से एक सागरोपम, तीन पल्योपम, अढ़ाई पल्योपम, दो पल्योपम और डेढ़ पल्योपम है।

The lifetime of Asurakumāra, Nāgakumāra, Suparṇakumāra, Dvīpakumāra and and the rest of the residential *(bhavanavāsī) deva*, is one *sāgaropama*, three *palyopama*, two and a half *palyopama*, two *palyopama*, and one and a half *palyopama*, respectively.

Asurakumāra and the others are taken respectively with *sāgaropama*, and the rest. This is the maximum lifetime. The minimum is mentioned later. The maximum is as follows. The lifetime of Asurakumāra is one *sāgaropama*, that of Nāgakumāra three *palyopama*, that of Suparṇakumāra two and a half *palyopama*, that of Dvīpakumāra two *palyopama*, and that of the other six subclasses of residential *(bhavanavāsī) deva* one and a half *palyopama*.

The lifetime of the peripatetic *(vyantara)* and the stellar *(jyotiṣka)*

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deva should be described next in regular order. But that of the heavenly *(vaimānika) deva* is described next. Why? So that the lifetime of the peripatetic *(vyantara)* and the stellar *(jyotiṣka) deva* can be mentioned briefly, later on. Lifetime in the first two *kalpa* among the heavenly *(vaimānika) deva* is now mentioned.

सौधर्मैशानयोः सागरोपमेऽधिके ॥२९॥

सौधर्म और ऐशान कल्प के देवों की उत्कृष्ट आयु दो सागरोपम से कुछ अधिक है।

In Saudharma and Aiśāna *kalpa* the maximum lifetime is a little over two *sāgaropama*.

In the *sūtra*, *sāgaropama* is dual. Hence the meaning is two *sāgaropama*. *'Adhike'* denotes 'a little over'. Up to what does *'adhike'* apply? Up to Sahasrāra *kalpa*. How is this ascertained? From the particle *'tu'*, in the later *sūtra* (4-31). It follows that the lifetime of *deva* in Saudharma and Aiśāna *kalpa* is a little over two *sāgaropama*.

The lifetime in the next two *kalpa* is described now.

सानत्कुमारमाहेन्द्रयोः सप्त ॥३०॥

सानत्कुमार और माहेन्द्र कल्प के देवों की उत्कृष्ट आयु सात सागरोपम से कुछ अधिक है।

In Sānatkumāra and Māhendra *kalpa* it is a little over seven *sāgaropama*.

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The maximum lifetime of *deva* in Sānatkumāra and Māhendra *kalpa* is a little over seven *sāgaropama*.

The lifetimes of *deva* from Brahmaloka to Acyuta *kalpa* are indicated next.

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानि तु ॥३१॥

पूर्व सूत्र में कहे हुए युगल की सात सागरोपम की उत्कृष्ट आयु से क्रमपूर्वक तीन, सात, नौ, ग्यारह, तेरह और पन्द्रह सागरोपम से अधिक आयु उसके बाद के ब्रह्म–बह्मोत्तर आदि कल्पों में है।

From Brahma-Brahmottara to Lāntava-Kāpiṣṭha sets of *kalpa* the maximum lifetime of *deva* is more by three, seven, nine, eleven, thirteen and fifteen *sāgaropama*.

From the previous *sūtra*, 'seven' is taken. It is added to three, etc. Three added to seven, seven added to seven, and so on. Similarly, these must be taken with sets of two *kalpa*. The word *'tu'* is intended to indicate particularity. What particularity does it indicate? 'A little over' supplied from the previous *sūtra* (4-29) is taken only with the first four sets and not the last two. It is as follows. The lifetime of *deva* in Brahma-Brahmottara is a little over ten *sāgaropama*, in Lāntava-Kāpiṣṭha a little over fourteen *sāgaropama*, in Śukra-Mahaśukra a little over sixteen *sagaropama*, in Śatāra-Sahasrāra a little over eighteen *sāgaropama*, in Ānata-Prāṇata twenty *sāgaropama*, and in Āraṇa-Acyuta twenty-two *sāgaropama*.

The lifetimes of the rest are mentioned next.

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आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धौ च ॥३२॥

आरण और अच्युत कल्पों से ऊपर के नव ग्रैवेयकों में, नव अनुदिशों में, और चार विजयादिक में देवों की उत्कृष्ट आयु एक–एक सागरोपम अधिक है। तथा सर्वार्थसिद्धि में तैंतीस सागरोपम ही स्थिति है।

Above Āraṇa-Acyuta, in each of the nine *graiveyaka*, in nine *anudiśa,* in four Vijaya, etc., the maximum lifetime of *deva* is more and more by one *sāgaropama*. In Sarvārthasiddhi, it is thirty-three *sāgaropama* only.

'More' is supplied. It must be taken thus: 'more by one and one'. Why is nine mentioned? It is in order to indicate that in each *graiveyaka* the lifetime is more by one *sāgaropama*. Otherwise, the increase in all nine *graiveyaka* would be only one. The word *'ādi'* with 'Vijaya' denotes kinds. By this the *anudiśa* are included. Sarvārthasiddhi is mentioned separately as here there is no minimum. This is the purport. In the lower *graiveyaka,* the maximum lifetime is twenty-three *sāgaropama* in the first, twenty-four *sāgaropama* in the second, and twenty-five *sāgaropama* in the third. In the middle *graiveyaka,* the maximum lifetime is twenty-six *sāgaropama* in the first, twenty-seven *sāgaropama* in the second and twenty-eight *sāgaropama* in the third. In the upper *graiveyaka,* the maximum lifetime is twenty-nine *sāgaropama* in the first, thirty *sāgaropama* in the second and thirty-one *sāgaropama* in the third. In the nine *anudiśa vimāna,* the maximum lifetime is thirty-two *sāgaropama*. In Vijaya and the others, the maximum lifetime is thirty-three *sāgaropama*. In Sarvārthasiddhi it is fixed at thirty-three *sāgaropama*, with no minimum lifetime.

The minimum lifetime is mentioned next.

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अपरा पल्योपममधिकम् ॥३३॥

सौधर्म और ऐशान कल्प में जघन्य स्थिति एक पल्योपम से कुछ अधिक है।

In Saudharma and Aiśāna *kalpa*, the minimum lifetime is a little over one *palyopama*.

Palyopama has already been explained (see *sūtra* 3-38). The word *'aparā'* means the minimum. Whose minimum lifetime is this? Of the *deva* in Saudharma and Aiśāna *kalpa*. How is it implied? It is implied since the next *sūtra* provides the minimum lifetime of the other *deva*.

The minimum lifetime of the rest is mentioned next.

परतः परतः पूर्वापूर्वाऽनन्तराः ॥३४॥

जो पूर्व-पूर्व के युगलों की उत्कृष्ट स्थिति है वह अनन्तर-अनन्तर के युगलों की जघन्य स्थिति होती है।

The maximum lifetime in the immediately preceding *kalpa* is the minimum lifetime in the next *kalpa*.

It is like this. The maximum lifetime in Saudharma and Aiśāna *kalpa* is a little over two *sāgaropama*. That plus one *'samaya'* is the minimum lifetime in Sānatkumāra and Māhendra *kalpa*. The maximum lifetime in Sānatkumāra and Māhendra *kalpa* is a little over seven *sāgaropama*. That plus one *'samaya'* is the minimum in Brahma and Brahmottara *kalpa*. Similarly with regard to the rest.

The maximum lifetime of the infernal beings has been described (see

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sūtra 3-6). The minimum has not been mentioned. Though it is out of context here, still it is described in brief.

नारकाणां च द्वितीयादिषु ॥३५॥

उसी प्रकार से दूसरे इत्यादि नरक के नारकियों की पूर्व–पूर्व की उत्कृष्ट स्थिति ही अनन्तर–अनन्तर के नारकियों की जघन्य स्थिति है।

The same applies to infernal beings from the second infernal region onwards.

What for is *'ca'* used? It is for taking over the rule just mentioned. What is it? The maximum of the immediately preceding is the minimum of the next one. From this the following meaning is inferred. The maximum lifetime of the infernal beings in the first earth Ratnaprabhā is one *sāgaropama*. That is the minimum in the second earth Śarkarāprabhā. The maximum lifetime of infernal beings in the second earth is three *sāgaropama*. And that is the minimum in the third, namely, Vālukāprabhā, and so on.

Thus the minimum lifetime from the second earth onwards in the infernal region has been mentioned. What is the minimum in the first?

दशवर्षसहस्राणि प्रथमायाम् ॥३६॥

पहले नरक के नारकियों की जघन्य स्थिति दस हजार वर्ष की है।

The minimum lifetime in the first earth is ten thousand years.

'The minimum lifetime' is supplied. The minimum lifetime in the first

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earth Ratnaprabhā is ten thousand years.

What is the minimum lifetime of the residential *(bhavanavāsī) deva*?

भवनेषु च ॥३७॥

भवनवासी देवों की जघन्य स्थिति दस हजार वर्ष की है।

The residential *(bhavanavāsī) deva* also have the minimum lifetime of ten thousand years.

What does *'ca'* signify? It is intended to include the present subject. Therefore, it follows that the minimum lifetime of the residential *(bhavanavāsī) deva* also is ten thousand years.

If so, what is the minimum lifetime of the peripatetic *(vyantara) deva*?

व्यन्तराणां च ॥३८॥

व्यन्तर देवों की भी जघन्य स्थिति दस हजार वर्ष की है।

The peripatetic *(vyantara) deva* too have the minimum lifetime of ten thousand years.

The word *'ca'* is intended to include the subject under consideration. Therefore, it is understood that the minimum lifetime of the peripatetic *(vyantara) deva* also is ten thousand years.

What is the maximum lifetime of the peripatetic *(vyantara) deva*?

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परा पल्योपममधिकम् ॥३९॥

व्यन्तर देवों की उत्कृष्ट स्थिति एक पल्योपम से कुछ अधिक है।

The maximum lifetime of the peripatetic *(vyantara) deva* is a little over one *palyopama*.

The word *'parā'* indicates 'maximum'. Thus the maximum lifetime of the peripatetic *(vyantara) deva* is a little over one *palyopama*.

Now the maximum lifetime of the stellar *(jyotiṣka) deva* is mentioned.

ज्योतिष्काणां च ॥४०॥

ज्योतिषी देवों की भी उत्कृष्ट स्थिति एक पल्योपम से कुछ अधिक है।

The maximum lifetime of the stellar *(jyotiṣka) deva* is a little over one *palyopama*.

'Ca' is intended to supply what has been mentioned above. So it is to be taken in this manner. The maximum lifetime of the stellar *(jyotiṣka) deva* is a little over one *palyopama*.

What is their minimum lifetime?

तदष्टभागोऽपरा ॥४१॥

ज्योतिषी देवों की जघन्य स्थिति उत्कृष्ट स्थिति का आठवाँ भाग है।

The minimum lifetime of the stellar *(jyotiṣka) deva* is one-eighth of their maximum lifetime.

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One-eighth of a *palyopama* is the minimum lifetime of the stellar *(jyotiṣka) deva*.

Now special mention has been made of the *'laukāntika' deva*. But their lifetime has not been particularized. How much is it?

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥४२॥

समस्त लौकान्तिक देवों की उत्कृष्ट तथा जघन्य स्थिति आठ सागरोपम है।

The lifetime of all *'laukāntika' deva* is eight *sāgaropama*.

All *'laukāntika' deva* have lifetime of eight *sāgaropama*, and are of white *(śukla)* thought-colouration. Their stature is five cubit *(hātha)*.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे चतुर्थोऽध्यायः समाप्तः ॥

* * *

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CHAPTER-5

THE NON-LIVING SUBSTANCES

The soul *(jīva)* and the non-soul *(ajīva)*, etc., have been mentioned as the substances of right faith *(samyagdarśana)*; the soul *(jīva)* has been explained. Now, we have to investigate the substance of non-soul *(ajīva)*. The names and the categories of the non-soul *(ajīva)* are now mentioned.

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥१॥

[**धर्माधर्माकाशपुद्गलाः**] धर्म द्रव्य, अधर्म द्रव्य, आकाश और पुद्गल ये चार [**अजीवकायाः**] अजीव तथा 'काय' – बहु प्रदेशी – हैं।

The non-soul substances (bodies) – *ajīvakāya* – are the medium of motion *(dharma)*, the medium of rest *(adharma)*, the space *(ākāśa)* and the matter *(pudgala)*.

The term *'kāya'* is derived from 'body'. It is applied to these substances on the basis of analogy. These non-soul substances are called 'bodies' on the analogy of the body of a living being. Analogy is in what respect? Just as the body is a conglomeration of matter, so also there is manifoldness of space-points in the medium of motion, etc. Hence these substances also are termed *'kāya'* or 'body'.

The word 'non-soul' applies to time *(kāla)* also which does not have multitude of space-points. Time *(kāla)* is described later. To indicate that time *(kāla)* does not have multitude of space-points though it is a non-soul substance, it is not termed a *'kāya'* or 'body'. Time *(kāla)* is of the extent of one atom (the smallest indivisible unit) and it pervades one space-point only. Therefore, it has no second space-point. Hence

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the atom and the time *(kāla)* are said to have no space-points. The above mentioned substances are called by the general name of the non-soul *(ajīva)*, as the characteristic mark *(lakṣaṇa)* of the soul *(jīva)* is absent in these. The particular names *dharma*, *adharma*, *ākāśa* and *pudgala* are Jaina terminology.

The term 'substances' *(dravya)* has appeared in some previous *sūtra* (e.g., *sūtra* 1-29). What are the substances *(dravya)*?

द्रव्याणि ॥२॥

ये – धर्म, अधर्म, आकाश और पुद्‍गल – [द्रव्याणि] द्रव्य हैं।

These – *dharma, adharma, ākāśa* and *pudgala* – are substances *(dravya)*.

Those, which are attained by their own modes *(paryāya)* or which attain modes *(paryāya)*, are substances *(dravya)*. It may be contended that substance *(dravya)* is that which possesses 'substanceness' *(dravyatva)* and that only should define the substance. No. This way both of these – *dravya* and *dravyatva* – cannot be established. The association of the stick *(daṇḍa)* and the man (possessor of the stick – *(daṇḍī)* takes place but they exist separately. The substance *(dravya)* and 'substanceness' *(dravyatva)* do not exist separately in that manner. If there can be union of two things which do not exist separately, then there would be union of the non-existent-sky-flower *(ākāśapuṣpa)* and the sky *(ākāśa)*, and of the normal person and the second head. If separate existence is admitted, then the invention of the 'substanceness' is useless. Some contend that the assemblage *(samudāya)* of qualities *(guṇa)* is a substance *(dravya)*. Even here, if there be no distinction between the qualities and the assemblage of qualities, the name substance *(dravya)* is not justified. If distinction be

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admitted, it is open to the same defects as pointed out in reference to substance *(dravya)* and 'substancenesss' *(dravyatva)*. But do the same defects not apply to the definition given, 'that which attains attributes or is attained by attributes – undergoes modifications – is a substance'? No. For both, distinction *(bheda)* and non-distinction *(abheda)*, are admitted between the substance *(dravya)* and the quality *(guṇa)*, depending on the point of view. Hence the name 'substance' *(dravya)* is justified. Neither the substance *(dravya)* nor the quality *(guṇa)* exists without the other; there is, thus, non-distinction *(abheda)* between these. But the two have distinction *(bheda)* from the point of view of name *(samjñā)*, mark *(lakṣaṇa)*, purpose *(prayojana)*, etc.

The name substance *(dravya)* will apply only to the four mentioned in the first *sūtra*. Hence the next *sūtra* is intended to include the other two.

जीवाश्च ॥२॥

[जीवाः] जीव [च] भी द्रव्य है।

The souls *(jīva)* also are substances *(dravya)*.

The word *'jīva'* – soul – has been explained already. The plural is used to indicate the different classes of souls (souls at different stages of development). The particle *'ca'* is intended to supply the word *'dravya'* – substances – from the previous *sūtra*. That is, the souls also are substances. Thus these five, along with the time *(kāla)*, which is mentioned later, constitute the six substances *(dravya)*. Now the definition of substance is given later (see *sūtra* 5-38) as: 'that which has qualities and modes is a substance'. From this definition it follows that the medium of motion *(dharma)* and the medium of rest *(adharma)*, etc., are substances. Then what is the need here to

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enumerate these as substances *(dravya)*? The enumeration is for accurate determination. This excludes the earth *(pṛthivī)*, etc., accepted as substances *(dravya)* in other systems. The earth *(pṛthivī)*, the water *(jala)*, the fire *(agni)*, the air *(vāyu)* and the mind *(mana)* are included under the matter *(pudgala)* since these are characterized by colour *(rūpa)*, taste *(rasa)*, smell *(gandha)* and touch *(sparśa)*. It may be argued that the air *(vāyu)* and the mind *(mana)* are not characterized by colour *(rūpa)*, etc. No. The air *(vāyu)* is characterized by colour *(rūpa)*, etc., as it possesses touch *(sparśa)*, like the pitcher *(ghaṭa)*. It may now be contended that colour, taste and smell are absent in the air *(vāyu)* because these are not perceived by the senses like the sight *(cakṣu)*. But this argument would lead to the negation of the atom *(paramāṇu)*, etc., as these also are not perceived by the senses. In the same way, the water *(jala)* is characterized by smell *(gandha)* as it possesses touch *(sparśa)*, like the earth. The fire *(agni)* is characterized by taste *(sparśa)* and smell *(gandha)*, as it possesses colour *(rūpa)* like the earth. Now the mind *(mana)* is of two kinds, the physical mind – *dravyamana* – and the psychical mind – *bhāvamana*. The psychical mind – *bhāvamana* – is knowledge, an attribute of the soul. So it comes under the soul. As the physical mind – *dravyamana* – is characterized by colour *(rūpa)*, etc., it is a mode *(paryāya)* of the matter *(pudgala)*. The physical mind – *dravyamana* – is characterized by colour *(rūpa)*, etc., for it is the cause or instrument of knowledge, like the sense of sight *(cakṣu)*. Now, it is contended that sound *(śabda)* which is non-material is also the cause of knowledge. So the reason advanced for establishing the physical mind – *dravyamana* – as possessing colour *(rūpa)*, etc., is fallacious. But this is not true. Sound *(śabda)* is material, for it is of the nature of matter. Again, it is contended that we perceive effects resulting in establishing atoms *(paramāṇu)* as having colour, etc., but the same effects are not perceived in case of the air and the mind. No. Such effects, establishing these as having colour, etc., exist in case of the air and the mind too for all atoms have the capacity to produce effects that manifest in colour, taste, smell, etc. There are no separate classes of atoms of earth, water,

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fire or air. The activity proceeds with the intermixture or blending of classes. In the same way, direction is included in the space. The convention of the east, the west, etc., – 'the sun rises in the east' – is based on the series or rows of points in the space.

The special characteristics of substances are described next.

नित्यावस्थितान्यरूपाणि ॥४॥

ऊपर कहे गये द्रव्यों में से चार द्रव्य [**अरूपाणि**] रूप रहित, [**नित्यावस्थितानि**] नित्य और अवस्थित हैं।

The substances *(dravya)* are eternal *(nitya)*, fixed-in-number *(avasthita)* and colourless *(arūpī)*.

'Nitya' means eternal. From the point of view of modes *(paryāya)* – *paryāyārthika naya* – these substances do not ever lose their special *(viśeṣa)* marks *(lakṣaṇa)*, such as assistance in motion *(gatihetutva)* for the medium of motion *(dharma)*, and from the point of view of substance *(dravya)* – *dravyārthika naya* – these substances do not ever lose their common *(sāmānya)* marks *(lakṣaṇa)*, such as existence *(astitva)*. Hence these substance *(dravya)* are indestructible and eternal *(nitya)*. This is further highlighted in *sūtra* 5-31, *'tadbhāvāvyayam nityam'* – permanence is indestructibility of the essential nature (quality) of the substance. Since the fixed number is never violated, the substances are fixed-in-number *(avasthita)*. These do not at any time transgress the number six. These are colourless *(arūpī)* as these do not possess colour *(form)*. By negation of colour, the accompanying attributes of taste, smell and touch also are negatived. Hence these are colourless *(arūpī)*, that is, non-material.

As the common marks of eternity *(nitya)* and fixity in number *(avasthita)* pertain to all substances, colourlessness or non-

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materiality – *arūpī* – would also apply to the matter *(pudgala)*. Hence the exception is mentioned.

रूपिणः पुद्गलाः ॥५॥

[पुद्गलाः] पुद्गल द्रव्य [रूपिणः] रूपी अर्थात् मूर्तिक हैं।

Things which have form – *rūpī* – constitute the matter *(pudgala)*.

'Rūpa' means form. What is form? The effect of the aggregation of colour, shape, etc., is form. Things which have form are called *'rūpī'*. Or, *'rupa'* is a word denoting a specific quality. And things which possess this quality are material – *'rūpī'*. It does not however mean that taste, smell, etc., are excluded as colour is inseparably connected with these.

The plural *'pudgalaḥ'* is used in order to indicate different forms of the matter, such as the atoms and the molecules. These different forms of the matter are described later. If it be contended that the matter is formless and of elemental nature (as in the Sāṃkhya philosophy), it would contradict the manifold effects that are seen in the world.

Do other substances, like the medium of motion *(dharma)*, have divisions like the matter *(pudgala)*?

आ आकाशादेकद्रव्याणि ॥६॥

[आ आकाशात्] आकाश पर्यन्त [एकद्रव्याणि] एक-एक द्रव्य हैं अर्थात् धर्म द्रव्य, अधर्म द्रव्य और आकाश द्रव्य एक-एक हैं।

....

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Up to the space *(ākāśa)*, each substance *(dravya)* is an indivisible whole (i.e., single continuum).

The substances must be taken in the order in which these are mentioned in *sūtra* 5-1. Hence the medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)* are taken. The word *'eka'* denotes number, and it qualifies the word *'dravya'*. The word *'dravya'* (substance) is included in the *sūtra* in order to specify that oneness (single continuum) is with regard to substance *(dravya)* only and not in regard to place *(kṣetra)*, time *(kāla)*, and nature or condition *(bhāva)*. In regard to place *(kṣetra)*, the medium of motion *(dharma)* and the medium of rest *(adharma)* are seen to be innumerable-fold *(asaṃkhyāta)*. In regard to place *(kṣetra)* and nature or condition *(bhāva)*, the space *(ākāśa)* is seen to be infinite-fold *(ananta)*. Still, the medium of motion *(dharma)* or the medium of rest *(adharma)* or the space *(ākāśa)*, each, is one in regard to substance *(dravya)*; not many, as the souls *(jīva)* and the matter *(pudgala)* are.

The other peculiarity of these substances is now mentioned.

निष्क्रियाणि च ॥७॥

[च] और फिर यह धर्म द्रव्य, अधर्म द्रव्य और आकाश द्रव्य [निष्क्रियाणि] क्रिया रहित हैं अर्थात् ये एक स्थान से दूसरे स्थान को प्राप्त नहीं होते।

These three [the medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)*] are also without-movement *(niṣkriya)*.

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Arising from internal and external causes, the mode *(paryāya)* of a substance *(dravya)* which is the cause of its movement from one place to another, is called activity *(kriyā)*. The substances devoid of such activity *(kriyā)* are called *'niṣkriya'*. The medium of motion *(dharma)*, etc., are without such activity (movement). If so, there can be no origination *(utpāda)* in these as things like the pitcher are seen to originate only as a result of activity. And, without origination *(utpāda)*, there can be no destruction *(vyaya)*. In such a case, the definition that the substance is characterized by origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)* stands invalidated. No, it is not so. What is the reason? The presence of these can be established otherwise than by activity (movement). Though there is no origination *(utpāda)*, etc., by activity in case of the medium of motion *(dharma)* and the other two, it can be shown that these take place. It is as under. Origination *(utpāda)* is of two kinds, by internal cause – *svanimittaka utpāda* – and by external cause – *parapratyaya utpāda*. Origination by internal cause is described thus. By the authority of the Scripture, infinite attributes – *'agurulaghuguṇa'* – which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called *'ṣaṭguṇahānivṛddhi'*. Origination *(utpāda)* and destruction *(vyaya)* are established by this internal cause. External cause also produces origination *(utpāda)* and destruction *(vyaya)*. The medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)* are the causes of motion *(gati)*, rest *(sthiti)* and accommodation *(avagāhana)* of horses and others. Since the states of motion *(gati)*, rest *(sthiti)* and accommodation *(avagāhana)* change from instant to instant, the causes, i.e., the medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)*, must also change. This way, origination *(utpāda)*, etc., by external cause – *parapratyaya utpāda* – are attributed to these three substances *(dravya)*. It is contended that if the medium of motion and the other two are without activity (movement), these cannot be the cause of motion, rest and accommodation of living

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beings and forms of matter; it is seen that only substances with activity, such as the water, are the cause of the motion and rest of fish and other objects. There is no contradiction. These substances *(dravya)* simply render help to the living beings and the forms of matter in their motion, rest, etc., just as the eyes. For instance, the eyes help in the sight of colour, but are powerless in case of a person whose mind is utterly distracted; he fails to see colour in spite of having eyes. Similarly, though *'niṣkriya'* – without activity – themselves, these substances – the medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)* – are instrumental causes of activity. As inactivity is admitted in case of these substances, it follows that the souls *(jīvadravya)* and the forms of matter *(pudgaladravya)* are characterized by activity (movement). Is the substance of time *(kāladravya)* with activity? No, activity cannot refer to the substance of time *(kāladravya)*; it is not the subject under reference. It is for this reason that the substance of time *(kāladravya)* is not included here.

The term *'kāya'* in *sūtra* 5-1 indicates the existence of space-points *(pradeśa)* for these substances. But the extent of space-points is not determined. The extent of space-points is described next.

असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥८॥

[धर्माधर्मैकजीवानाम्] धर्म द्रव्य, अधर्म द्रव्य और एक जीव द्रव्य के **[असंख्येयाः]** असंख्यात **[प्रदेशा]** प्रदेश हैं।

There are innumerable *(asaṃkhyāta)* space-points *(pradeśa)* in the medium of motion *(dharma)*, the medium of rest *(adharma)* and in each individual soul *(jīva)*.

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That which is uncountable is innumerable *(asaṃkhyāta)*. Innumerable is of three kinds, the minimum, the maximum, and that which is neither the minimum nor the maximum (i.e., midway between the two). Here the third variety of innumerable is implied. A space-point *(pradeśa)* is said to be the space occupied by an indivisible elementary particle *(paramāṇu)*. The medium of motion *(dharma)*, the medium of rest *(adharma)* and each individual soul *(jīva)* have the same innumerable *(asaṃkhyāta)* space-points *(pradeśa)*. The media of motion and of rest are *'niṣkriya'* – without activity – and co-extensive with the universe *(loka)*. Though the soul has the same number of space-points as these two, still it is capable of contraction and expansion. So it occupies either a small body or a big one as determined by the karmas. But, when, at the time of *kevali-samudghāta*[1], the soul expands, filling up the entire universe, the central eight space-points of the soul remain at the centre of the *citrā pṛthivī*[2] below Mount Meru and the remaining space-points spread filling up the entire universe in all directions.

The extent of space-points *(pradeśa)* of the substance of space *(ākāśadravya)* is mentioned next.

आकाशस्यानन्ताः ॥९॥

[आकाशस्य] आकाश के [अनन्ताः] अनन्त प्रदेश हैं।

The substance of space *(ākāśadravya)* has infinite *(ananta)* space-points *(pradeśa)*.

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1 – See explanation to *sūtra* 3-35, p. 140. *Kevali-samudghāta* – the Omniscient emanates from his body the spatial units of his soul, without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructivc karmas to that of the age *(ayuḥ)* karma.
2 – See explanation to *sūtra* 4-12, p. 155.

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Space pervades both the universe and the non-universe. Infinite means endless. What is infinite? The space-points *(pradeśa)* of space *(ākāśa)* are infinite. The idea of space-points is to be understood as already given: 'a space-point *(pradeśa)* is said to be the space occupied by an indivisible elementary particle *(paramāṇu)*'.

The extent of space-points *(pradeśa)* of non-material *(amūrta)* substances has been mentioned. Now the space-points of material *(mūrta)* substance – the matter – must be ascertained.

संख्येयासंख्येयाश्च पुद्गलानाम् ॥१०॥

[पुद्गलानाम्] पुद्गलों के [संख्येयासंख्येयाः च] संख्यात, असंख्यात और अनन्त प्रदेश हैं।

The space-points *(pradeśa)* of the matter *(pudgala)* are numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)* and infinite *(ananta)*.

The particle *'ca'* in the *sūtra* includes infinite *(ananta)* also. Some molecules of matter have numerable *(saṃkhyāta)* space-points *(pradeśa)*, some others innumerable *(asaṃkhyāta)* and yet others infinite *(ananta)*. It is contended that infinite-times-infinite *(anantānanta)* should be mentioned in the *sūtra*. It is not required since 'infinte' is used in a general sense. Infinite is of three kinds, *parītānanta*, *yuktānanta* and *anantānanta*. All these are included in 'infinte' when used in a general sense. A contention arises. It is admitted that the universe is of innumerable *(asaṃkhyāta)* space-points. How, then, can the universe accommodate molecules of infinite *(ananta)* and infinite-times-infinite (*anantānanta*) space-points? It seems contradictory; the space-points *(pradeśa)* of the matter *(pudgala)* cannot be infinite *(ananta)*. No, there is no inconsistency here. The indivisible particles of matter are capable of taking subtle

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forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point of the space *(ākāśa)*. Moreover, the space *(ākāśa)* has amazing power of accommodation *(avagāhana)*.

In the previous *sūtra* the forms of matter *(pudgala)* are mentioned in general. Hence the space-points mentioned will apply also to the indivisible atom *(paramāṇu)*. The next *sūtra* is intended to exclude the indivisible particle of matter.

नाणोः ॥११॥

[अणोः] पुद्गल परमाणु के [न] दो इत्यादि प्रदेश नहीं हैं, अर्थात् वह एक प्रदेशी है।

There are no space-points *(pradeśa)* in the indivisible atom *(paramāṇu)*.

There are no space-points *(pradeśa)* for the indivisible unit of matter *(paramāṇu)*, as it is of the extent of one space-point. One space-point of space is considered without space-points as its splitting or division is not possible. Similarly, the indivisible unit of matter *(paramāṇu)* has one space-point, and there can be no further division of its spatial unit. Further, there is nothing smaller than the indivisible atom *(paramāṇu)*. So there can be no division of its space-point.

The next *sūtra* is intended to indicate the location of the medium of motion and so on.

लोकाकाशेऽवगाहः ॥१२॥

[अवगाहः] उपरोक्त समस्त द्रव्यों का अवगाह (स्थान) [लोकाकाशे] लोकाकाश में है।

....

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These substances – the media of motion and of rest, the souls, and the forms of matter – are located in the universe-space *(lokākāśa)*.

These substances, the medium of motion *(dhrama)*, etc., are located in the universe-space *(lokākāśa)*, and not outside it. If space *(ākāśa)* is the support of the medium of motion, and so on, what is the support of the space? The reply is that there is no other support for the space; it is supported by self. Now the following contention arises. If another support is postulated for the medium of motion and the other substances, another support must be postulated for the space also. And, it will lead to infinite regress. But it is not so. There is no substance which is more extensive than the space, wherein it can be said to be located. It is infinitefold of all other categories. Hence, from the empirical point of view, the space is said to be the receptacle (support) of the medium of motion, etc. But, from the intrinsically genuine or exact point of view, all substances are situated in themselves. For instance, if someone asked another, 'Where are you?' He replies, 'I am in myself.' The effect of referring to these as the supporter and the supported (the container and the contained) amounts to only this much. The medium of motion and the other substances do not exist outside the space of the universe. It is contended that the idea or state of the container and the contained applies only to things which come into existence one after the other. For instance the plums are in the basin. The space is not prior to the other substances such as the medium of motion in that manner. Hence, even from the empirical point of view, it is not proper to speak of space and the rest as the supporter and the supported. But this is not tenable. The idea of the supporter and the supported applies even to things which come into existence at the same time. For instance, we speak of colour, etc., in the pitcher, and hands, etc., in the body.

Now what is the universe *(loka)*? That is called the universe *(loka)*, wherein the substances such as the media of motion and of rest are

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seen to exist. Space is divided into two parts, the universe-space *(lokākāśa)* and the non-universe-space *(alokākāśa)*. The universe *(loka)* has been described. Space in the universe is the universe-space *(lokākāśa)*. And beyond it is the infinite non-universe-space *(alokākāśa)*. The distinction between the universe *(loka)* and the non-universe *(aloka)* should be known by the presence and absence of the media of motion and of rest. In the universe-space *(lokākāśa)* there is the presence of the media of motion and of rest. Outside this space is the infinite non-universe-space *(alokākāśa)*. If the medium of motion did not exist in the universe-space, there would be no certain cause of movement. And then there would be no distinction of the universe and the non-universe. If the medium of rest did not exist in the universe-space, there would be no certain cause of assisting rest. Things will not be stationary, or there will be no distinction of the universe and the non-universe. Therefore, owing to the existence of both, the media of motion and of rest, the distinction of universe and non-universe is established.

The extent of their pervasiveness is mentioned next.

धर्माधर्मयोः कृत्स्ने ॥१३॥

[धर्माधर्मयोः] धर्म और अधर्म द्रव्य का अवगाह [कृत्स्ने] (तिल में तेल की तरह) समग्र लोकाकाश में है।

The medium of motion *(dharma)* and the medium of rest *(adharma)* pervade the entire universe-space *(lokākāśa)*.

The word *'kṛtsna'* indicates all-pervasiveness. The media of motion and of rest are not situated in the universe like the pitcher in the house. These two pervade the entire universe (without leaving any inter-space), in the manner of the oil in the sesamum seed. And all

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these interpenetrate without any obstruction, as these are possessed of the capacity of accommodation *(avagāha śakti)*.

The material objects having form are different from the non-material substances like the medium of motion. These extend from one unit of space to numerable, innumerable and infinite units of space. What is the nature of their accommodation?

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥१४॥

[पुद्गलानाम्] पुद्गल द्रव्य का अवगाह [एक प्रदेशादिषु] लोकाकाश के एक प्रदेश आदि से लेकर (एक से संख्यात और असंख्यात प्रदेश पर्यन्त) [भाज्यः] विभाग करने योग्य है – जानने योग्य है।

The forms of matter *(pudgala)* occupy (inhabit) from one space-point *(pradeśa)* onwards.

One elementary particle *(paramāṇu)* occupies one space-point *(pradeśa)*. Two elementary particles, either combined or separate, occupy either one or two space-points *(pradeśa)*. Three elementary particles, either combined or separate, occupy one, two or three space-points *(pradeśa)*. In the same way, molecules of numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)* and infinite *(ananta)* atoms occupy one, numerable *(saṃkhyāta)* or innumerable *(asaṃkhyāta)* space-points *(pradeśa)* of the universe-space *(lokākāśa)*. Now, it stands to reason that the non-material *(amūrta)* substances such as the media of motion and of rest can be accommodated in the same place at the same time without obstruction. But how can it be possible in case of material *(mūrta)* objects? It is possible even in case of material *(mūrta)* objects too as these have the nature of getting accommodated and of getting transformed into subtle forms. As the lights from many

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lamps in a room intermingle without causing obstruction to each other, in the same manner, the material *(mūrta)* objects can get accommodated in the same space at the same time. It should be understood in this manner from the authority of the Scripture also: "The universe is densely (without inter-space) filled with variety of infinite-times-infinite forms of matter *(pudgala)* of subtle *(sūkṣma)* and gross *(sthūla)* nature in all directions."

What is the nature of accommodation *(avagāha)* of souls *(jīva)* in the space?

असंख्येयभागादिषु जीवानाम् ॥१५॥

[जीवानाम्] जीवों का अवगाह [असंख्येय भागादिषु] लोकाकाश के असंख्यातवे भाग आदि में है।

The souls *(jīva)* inhabit one of innumerable *(asaṃkhyāta)* parts, etc., of the universe-space *(lokākāśa)*.

The universe-space *(lokākāśa)* is taken over from *sūtra* 5-12. The universe-space is divided into innumerable *(asaṃkhyāta)* parts. Each part is one of innumerable *(asaṃkhyāta)* parts. This part is the starting point. The souls occupy from a single such part to innumerable *(asaṃkhyāta)* parts. For instance, one soul inhabits one unit of space. Similarly, one soul can permeate two, three, four units of space up to the extent of the entire universe. But all the souls taken together permeate the entire universe. Now a contention arises. If one soul occupies one unit of space, how can infinite-times-infinite souls with their several bodies find room in the universe-space, which is only of the extent of innumerable *(asaṃkhyāta)* units of space? It should be understood that the souls dwell in subtle *(sūkṣma)* and gross *(sthūla)*

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forms. The gross ones possess bodies which offer obstruction. But even infinite-times-infinite souls in the subtle state (the lowest category of souls with one sense only) along with their subtle bodies dwell even in the space occupied by a single one-sensed *nigoda jīva*. There is no obstruction among themselves and between them and the gross ones. So there is no contradiction in the statement that infinite-times-infinite souls reside in the innumerable space-points *(pradeśa)* of the universe.

It has been said that one soul is of the same units of space as the universe. How, then, can a soul reside in one unit of space (the universe- space divided into innumerable parts)? Should not each soul permeate the entire universe?

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥१६॥

[प्रदीपवत्] दीप के प्रकाश की भांति **[प्रदेश संहारविसर्पाभ्यां]** प्रदेशों का संकोच और विस्तार होने के कारण जीव लोकाकाश के असंख्यातादिक भागों में रहता है।

The soul *(jīva)* occupies, like the light of the lamp, from one to innumerable *(asaṃkhyāta)* parts of the universe-space *(lokākāśa)* due to the contraction and expansion of its space-points *(pradeśa)*.

Though the soul is intrinsically non-material *(amūrta)*, still it assumes material *(mūrta)* form on account of beginningless bondage with karmas. And it dwells in small or big bodies on account of its karmic-body *(kārmaṇa śarīra)*. It, thus, has the nature of contraction and expansion, like the light of the lamp. And, therefore, it can dwell in

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one, two, etc., of the innumerable parts of the universe-space *(lokākāśa)*. The analogy is that the light of the lamp lit in an open space extends far and wide, but extends only to the extent of the casing or the room in which it is placed.

It is contended that the media of motion *(dharma)* and of rest *(adharma)* will become one by their commingling with one another because of reciprocal spatial interpenetration. But it is not so. Though there is reciprocal commingling of the substances, these do not give up their intrinsic nature. It has been said in the Scripture: "The six substances *(dravya)*, occupying the same space, though mutually interpenetrate and give accommodation to one another, yet these always maintain their individual identity, not losing their respective qualities, general and special." (see *'Pañcāstikāya'*, verse 7).

If so, let the distinctive nature of these substances *(dravya)* be mentioned.

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥१७॥

[गतिस्थित्युपग्रहौ] स्वयमेव गमन तथा स्थिति को प्राप्त हुए जीव और पुद्‌गलों के गमन तथा ठहरने में जो सहायक है सो **[धर्माधर्मयोः उपकारः]** क्रम से धर्म और अधर्म द्रव्य का उपकार है।

The functions of the medium of motion *(dharma)* and the medium of rest *(adharma)* are to assist motion and rest, respectively.

That which takes an object from one place to another is *'gati'* – motion. The opposite of this is *'sthiti'* – rest. What is *'upakāra'* – assistance? The *sūtra* refers to assistance in motion and in rest. The medium of motion *(dharma)* and the medium of rest *(adharma)* render assistance

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in form of facilitating motion and rest, respectively. Just as the water facilitates movement of the fish, similarly the medium of motion *(dharma)* facilitates movement of the souls *(jīva)* and the forms of matter *(pudgala)* tending to move. Just as the earth gives support to objects like the horse, similarly the medium of rest *(adharma)* is the common medium of rest for the souls *(jīva)* and the forms of matter *(pudgala)* tending to rest.

It is contended that the word *'upagraha'* in the *sūtra* is unnecessary as the word *'upakāra'* should be sufficient. But it is not unnecessary, for it is intended to avoid misinterpretation according to the order of the words. Misinterpretation can be that as the words *'dharma'* and *'adharma'* combine with words 'motion' and 'rest' consecutively, the soul *(jīva)* and the matter *(pudgala)* should also get combined in the same manner. The interpretation would then be: 'the medium of motion *(dharma)* assists the motion of the souls, and the medium of rest *(adharma)* assists the rest of the matter.' The word *'upagraha'* is used to avoid such a misinterpretation.

Should the assistance rendered by the medium of motion *(dharma)* and the medium of rest *(adharma)* not attributed to the space *(ākāśa)* which is all-pervasive *(sarvagata)*? No, the space *(ākāśa)* has another function; it gives room to all substances including the medium of motion *(dharma)* and the medium of rest *(adharma)*. If we attribute these several functions to space, then there can be no distinction of the universe *(loka)* and the non-universe *(aloka)*.

Again, it is contended that the functions – rendering assistance in motion and in rest – performed by the medium of motion *(dharma)* and the medium of rest *(adharma)* are also performed by the earth *(pṛthivī)* and the water *(jala)*. What then is the use of the media of motion and of rest? But it is untenable. The earth and the water are special causes and the media of motion and of rest are general causes. Moreover, several causes do produce a single effect.

Another question is raised. Since the medium of motion *(dharma)* and the medium of rest *(adharma)* are of equal potency, motion and rest will oppose each other and cancel out each other's force. But it is not so

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because the media of motion and of rest are not active forces but only passive media.

The disputant argues that as these are not seen, like the non-existent horns of a donkey, these do not exist. No. There is no difference of opinion among the learned of all schools of thought on this point; indeed, all men of wisdom admit the existence of objects, both visible and invisible. Further, the reason advanced by the disputant is fallacious as far as we are concerned. All substances, without exception, reflect in the perfect knowledge of the Omniscient. He knows perfectly and directly the non-material substances too. The saints well-versed in the Scripture know these substances from the teachings of the Omniscient.

If the existence of the media of motion and of rest, which are beyond the senses, is established from their functions, from what function is the existence of invisible space inferred?

आकाशस्यावगाहः ॥१८॥

[अवगाहः] समस्त द्रव्यों को अवकाश - स्थान - देना, यह **[आकाशस्य]** आकाश द्रव्य का उपकार है।

The function of the space *(ākāśa)* is to provide accommodation *(avagāha)*.

'Upakāra' – assistance – is supplied from the previous *sūtra*. The assistance rendered by the space *(ākāśa)* is to give room to the other substances *(dravya)*, such as the souls *(jīva)* and the matter *(pudgala)*. Now, it is proper to say that the space gives room to the souls and forms of matter which are characterized by activity. But the media of motion and of rest are inactive *(niṣkriya)* and eternally pervasive. How can penetration apply to these substances? The objection is untenable, as

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penetration is established by convention. For instance, the space *(ākāśa)* is spoken of as pervading everywhere, although there is no movement. This is because the space *(ākāśa)* exists everywhere. Similarly, though there is no penetration by the media of motion and of rest, it is attributed conventionally as these permeate the entire universe-space. Another question is raised. If the characteristic of the space *(ākāśa)* is to give room to other objects, then there would be no obstruction of objects such as stones by steel, adamant and so on, and of cows and others by walls, etc. But there is obstruction. Hence it is destitute of the nature of giving room to other substances. But this objection is untenable. The obstruction in the instances given is mutual between gross objects like steel and stones. So this does not affect the capacity of the space *(ākāśa)* to give room to other objects. In the instances given, obstruction is offered by the objects only and not by the space *(ākāśa)*. Further, steel, wall, etc., are gross objects and these do not give room to each other. This is not the fault of the space *(ākāśa)*. Subtle forms of matter do give room to each other. If it is so, this is not the special characteristic of the space *(ākāśa)*, as this is present in others also. But there is no contradiction in this. The capacity to allow common accommodation to all substances is the special characteristic of the space *(ākāśa)*. It cannot be said that this characteristic is absent in the non-universe space, for no substance gives up its inherent nature.

The help rendered by the space *(ākāśa)* has been described. Then what is the help rendered by the matter *(pudgala)*?

शरीरवाङ्मनःप्राणापानाः पुद्गलानाम् ॥१९॥

[शरीवाङ्मनः प्राणापानाः] शरीर, वचन, मन तथा प्राणापान – श्वासोच्छ्वास – ये **[पुद्गलानाम्]** पुद्गल द्रव्य के उपकार हैं, अर्थात् शरीरादि की रचना पुद्गल से ही होती है।

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The function of the matter *(pudgala)* is to form the basis of the body *(śarīra)*, the organs of speech *(vacana)* and mind *(mana)*, and respiration *(prāṇāpāna)*.

It is contended that this is improper. What is improper? The question was, 'What is the help rendered by the matter?' and, as the answer, the marks *(lakṣaṇa)*, bodies, etc., of the matter *(pudgala)* are provided. No, it is not improper. The marks *(lakṣaṇa)* of the matter *(pudgala)* are described later (as that which is characterized by touch, taste, smell and colour). But here the help rendered by the forms of matter to the souls is described. Five kinds of bodies, such as the gross *(audarika)*, etc., have been described already. Some of these are invisible because these are subtle *(sūkṣma)*. Others are visible. The karmic matter which is the cause of these bodies is also included in the term 'bodies' or *śarīra*. Taking the karma as matter *(pudgala)*, the forms of matter are said to render help to the souls *(jīva)*. But some say that the karmic-body *(kārmaṇa śarīra)* is non-material as, like the space *(ākāśa)*, it has no form. Only gross bodies having form can be considered material. But it is not so. The karmic-body *(kārmaṇa śarīra)* is material for its fruition depends on the contact of material objects. For instance, paddy, etc., ripen on contact with the water and other things which are material. In the same manner the karmic-body *(kārmaṇa śarīra)* also ripens in the presence of molasses, thorns, etc. – external objects of attachment and revulsion. Hence karmic-body *(kārmaṇa śarīra)* must be ascertained to be material.

Speech *(vacana)* is of two kinds, physical *(dravyavacana)* and psychical *(bhāvavacana)*. The psychical-speech *(bhāvavacana)* arises on destruction-cum-subsidence *(kṣayopaśama)* of energy-obstructing *(vīryāntarāya)*, sensory-knowledge-obscuring *(matijñānāvaraṇa)* and scriptural-knowledge-obscuring *(śrutajñānāvaraṇa)* karmas, and on the rise of physique-making karma *(nāmakarma)* of limbs and minor limbs *(aṅgopāṅga)*. It is, therefore, material; without the presence of such karmic matter, the psychical-speech *(bhāvavacana)* is not possible. Prompted by the active soul endowed with the capacity of the

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psychical-speech *(bhāvavacana)*, the physical-speech *(dravyavacana)* comes into existence. Hence the physical speech *(dravyavacana)* too is material. Secondly, the physical speech *(dravyavacana)* is the object of the sense of hearing; this also indicates that it is material. Why the speech *(vacana)* is not the object of the other senses? Just as the nose smells odour and is incapable of perceiving taste, etc., similarly, the senses other than the ears are incapable of grasping speech sounds. Is the speech *(vacana)* non-material? No, it is material. For it is perceived through the senses composed of the matter, it is obstructed by material objects like the wall, it is intercepted by adverse wind, and it is overpowered by other material causes.

The mind *(mana)* is of two kinds, physical *(dravyamana)* and psychical *(bhāvamana)*. The psychical-mind *(bhāvamana)* has capacity-to-comprehend *(labdhi)* and cognition *(upayoga)* as its marks *(lakṣaṇa)*. These are dependent on matter; therefore, the psychical-mind *(bhāvamana)* is material. Similarly, owing to destruction-cum-subsidence *(kṣayopaśama)* of knowledge-obscuring *(jñānāvaraṇa)* and energy-obstructing *(vīryāntarāya)* karmas, and on the rise of physique-making karma *(nāmakarma)* of limbs and minor limbs *(aṅgopāṅga)*, particles of matter get transformed into the physical-mind *(dravyamana)* that assists the soul in examining the good and the evil, remembering things, etc. Hence the physical-mind *(dravyamana)* also is material. It is contended that the mind is a different substance, that it is bereft of colour (form), etc., and that it is of the size of the atom. Hence it is improper to consider it as material. But this contention is untenable. How? Is the mind connected with the senses and the soul or not? If it is not connected, then it cannot be of assistance to the soul, nor can it be of use to the senses. If it is connected, then the 'atomic' mind connected with one point cannot leave that point and be of use to the other parts (of the soul or the other senses). Nor can it be said to rotate like the potter's wheel on account of an invisible force *(adṛṣṭa)*, as there can be no such capacity. If this invisible force *(adṛṣṭa)* is the attribute of non-material and inactive soul, it too must be inactive. Being inactive itself, it cannot be the

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cause of activity elsewhere. For instance, the wind is endowed with activity and touch, and it is naturally the cause of the wafting of plants and trees. But the invisible force *(adṛṣṭa)* mentioned above is quite different from it, and hence it cannot be the cause of activity.

The soul with the destruction-cum-subsidence *(kṣayopaśama)* of energy-obstructing *(vīryāntarāya)* and knowledge-obscuring *(jñānā-varaṇa)* karmas, and on the rise of physique-making karma *(nāmakarma)* of limbs and minor limbs *(aṅgopāṅga)*, exhales air from the lungs; it is called the breath-of-life *(prāṇa)*. The same soul inhales air from the atmosphere; it is called the breath-of-inhalation *(apāna)*. These, the breath-of-life *(prāṇa)* and the breath-of-inhalation *(apāna)*, also are helpful to the soul, as these enable it to live. The three – the mind, the breath-of-life *(prāṇa)* and the breath-of-inhalation *(apāna)* – must be understood to be material. How? These meet with resistance, etc., by material objects. The mind stops functioning by thunderbolt, etc., which strike terror in the hearts of the living beings. It is also overpowered by intoxicating liquor, etc. Respiration is obstructed by covering the face with the palm or the cloth. It is also subjugated by phlegm. But a non-material substance cannot be obstructed or subjugated by material objects. It is from this that the existence of the soul is proved. Just as the motion of a puppet equipped with mechanical contrivances for moving the limbs signifies the agent who directs the motion, so also the activities, such as inhalation and exhalation, prove the existence of the active soul.

Are these alone the help rendered by forms of matter *(pudgala)*? Or is there anything else?

सुखदुःखजीवितमरणोपग्रहाश्च ॥२०॥

[सुख दुःख जीवित मरणोपग्रहाश्च] सुख, दुःख, जीवित और मरण – ये भी पुद्गल के उपकार हैं।

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The function of the matter *(pudgala)* is also to contribute to pleasure *(sukha)*, suffering *(duḥkha)*, living *(jīvita)*, and death *(maraṇa)* of living beings *(jīva)*.

Owing to the presence of the internal causes of karmas which produce pleasant-feelings *(sātā)* and unpleasant-feelings *(asātā)*, and in consequence of association with external causes such as the objects, the dispositions of agreeableness or affliction are pleasure *(sukha)* and suffering *(duḥkha)*, respectively. The continuance of respiration in a being owing to the presence of the age-determining *(āyuḥ)* karma is called living *(jīvita)*. The cutting off or destruction of respiration is death *(maraṇa)*. The matter *(pudgala)* renders help to the soul in these respects. How? These arise in the presence of material causes. It is contended that the word *'upagraha'* in the *sūtra* is unnecessary as this section deals with *'upakāra'*. But it is not unnecessary. It is intended to indicate the help rendered by the matter *(pudgala)* to material objects. For instance, bronze is purified by certain ashes, water is purified by clearing nuts called *'kataka'* and steel is tempered with the help of water. The word *'ca'* – also – is intended to include other kinds of help. Thus, other kinds of help are also rendered by the matter *(pudgala)*. Just as the body *(śarīra)*, etc., are constituted by the matter *(pudgala)*, in the same way, sense-organs such as the eyes also are the help rendered by the matter *(pudgala)*.

After indicating the assistance given by the matter *(pudgala)*, the help rendered by the souls *(jīva)* is described.

परस्परोपग्रहो जीवानाम् ॥२१॥

[जीवानाम्] जीवों के [परस्परोपग्रहः] परस्पर में निमित्त होना, ये उपकार हैं।

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The function of the souls *(jīva)* is to help one another.

The word *'paraspara'* means reciprocity of action. *'Parasparopagraha'* means rendering help to one another. That is the help rendered by the souls *(jīva)* to one another. What is it? It is mutual help as between the master and the servant, and the teacher and the taught. The master renders help to the servant by giving him money. And the servant serves the master by doing him good and protecting him from the evil. The preceptor teaches what is good here and in the next world (birth) and makes his disciples follow his teachings. And the disciple benefits his preceptor by following him and by his devoted service. What is the purpose of the repetition of the word *'upagraha'*? Taking cue from the previous *sūtra*, it indicates that living beings are also the cause of pleasure *(sukha)*, suffering *(duḥkha)*, living *(jīvita)*, and death *(maraṇa)* of one another.

If every existing thing must be of help, what is the help rendered by the time *(kāla)* which is also existent?

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥२२॥

[वर्तना परिणाम क्रियाः परत्वापरत्वे च] वर्तना, परिणाम, क्रिया, परत्व और अपरत्व **[कालस्य]** ये काल द्रव्य के उपकार हैं।

Assisting substances in their continuity of being through gradual changes *(vartanā)*, in their modification *(pariṇāma)*, in their movement *(kriyā)*, in their endurance *(paratva)* and in their non-endurance *(aparatva)*, are the functions of time *(kāla)*.

Although substances, like the medium of motion *(dharma)*, incessantly attain new modes *(paryāya)* due to own inherent capacity,

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still external instrumental cause – *bāhya sahakārī kāraṇa* – is required for this attainment. The external instrumental cause – *bāhya sahakārī kāraṇa* – which helps the substances attain new modes *(paryāya)* incessantly – termed *'vartana'* – is the time *(kāla)*[1]. Hence, assistance in the continuity of being through gradual changes – *'vartanā'* – is the function of the time *(kāla)*. The mode *(paryāya)* of the substance changes and the time *(kāla)* is the causal agent in this activity. If it is like this, is the time *(kāla)* with-activity *(kriyāvāna)*? For instance we say, 'The disciple studies and the preceptor helps him study'. Here the preceptor too is with-activity *(kriyāvāna)*. But there is nothing wrong in this. Even an auxiliary cause is spoken of as a causal agent. For instance, we say that the dried cowdung-fire is the cause of study (in cold weather). Here the dried cowdung-fire is only an auxiliary cause. Similarly the time *(kāla)* is a causal agent in the change of mode *(paryāya)*. How is it ascertained as the time *(kāla)*? There are particular activities, namely, instant, etc., and cooking, etc., which are referred to as an instant of time, cooking time, and so on, by convention. But, in this conventional usage as an instant of time, cooking time, and so on, the term *(saṃjñā)* 'time' *(kāla)* is superimposed. And this term 'time' *(kāla)* signifies the existence of 'real' *(mukhya)* time *(kāla)*, which is the basis of the conventional or secondary *(vyavahāra* or *gauṇa)* time. How? This is because the secondary must imply the real.

The mode *(paryāya)*, without vibration, of a substance attained on annihilation of a particular quality, and on origination of another quality is its modification *(pariṇāma)*. The modifications *(pariṇāma)* of the soul *(jīva)* are anger *(krodha)*, etc. The modifications *(pariṇāma)*

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1 – The incessant origination *(utpāda)*, destruction *(vyaya)*, and permanence *(dhrauvya)* that all substances *(dravya)* undergo in their state of being – *sattā* – is called *'vartanā'*. (see *'Ṇayacakko'*, verses 135-136). Thus, *'vartanā'* refers to the imperceptible, minute changes that go on incessantly, every instant, in all substances.

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of matter *(pudgala)* are colour, etc. In the same way, modifications *(pariṇāma)* take place in the medium of motion *(dharma)*, the medium of rest *(adharma)*, the space *(ākāśa)* and the time *(kāla)*. This modification *(pariṇāma)* is due to the rhythmic rise *(vṛddhi)* and fall *(hāni)* – *ṣaṭguṇahānivṛddhi* – in their *'avibhāga-praticcheda'* as all these substances have intrinsic *'agurulaghuguṇa'*. The intrinsic *'agurulaghuguṇa'* is the general *(sādhāraṇa)* quality-mode *(guṇa-paryāya)* of these substances.

Movement *(kriyā)* is characterized by vibration. It is of two kinds, causal *(prāyogika)* and natural *(vaisrasika)*. The motion of the cart, etc., is causal, and that of the clouds, etc., is natural.

Endurance *(paratva)* and non-endurance *(aparatva)* are of two kinds: with respect to place *(kṣetra)* and with respect to time *(kāla)*. As this section deals with time, only the latter is considered. The substance that is enduring in respect of time *(kāla)* is termed *'paratva'*, and the one which is not so enduring is termed *'aparatva'*.

The help rendered to substances in their continuity of being *(vartanā)*, etc., proves the existence of time *(kāla)*. It is contended that continuity of being *(vartanā)* should be sufficient as modification *(pariṇāma)*, etc., are secondary, being its subdivisions. But modification, etc., are not unnecessary. The amplification is intended to indicate the two kinds of time *(kāla)*, the real-time *(mukhya-kāla* or *paramārtha-kāla* or *niṣcaya-kāla)* and the conventional-time *(vyavahāra-kāla)*. The real-time has its mark *(lakṣaṇa)* as continuity of being *(vartanā)*, and the conventional-time has its marks *(lakṣaṇa)* as modification *(pariṇāma)*, etc. The conventional-time is determined (recognized) by modification in other substances, which are ascertained by others. It is threefold, the past *(bhūta)*, the present *(vartamāna)* and the future *(bhaviṣyat)*. In the real-time the conception of time is of primary importance, and the idea of the past, the present and the future is secondary. In the conventional-time, the idea of the past, the present and the future is of prime importance, and the idea of real-time is subordinate. This is because the conventional-time depends on the substances endowed with-activity *(kriyāvāna)*, and on the real-time.

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What are the special marks *(lakṣaṇa)* of the matter *(pudgala)*?

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥२३॥

[स्पर्श रस गन्ध वर्णवन्तः] स्पर्श, रस, गन्ध और वर्ण वाले [पुद्गलाः] पुद्गल होते हैं।

The forms of matter *(pudgala)* are characterized by touch *(sparśa)*, taste *(rasa)*, smell *(gandha)* and colour *(varṇa)*.

What is touched or touching alone is touch *(sparśa)*. It is of eight kinds, namely, soft *(komala)*, hard *(kaṭhora)*, heavy *(bhārī)*, light *(halkā)*, cold *(ṭhaṅḍā)*, hot *(garma)*, smooth *(snigdha)* and rough *(rūkṣa)*. What is tasted or tasting alone is taste *(rasa)*. It is of five kinds: bitter *(tītā)*, sour *(khaṭṭā)*, acidic *(kaḍuā)*, sweet *(mīṭhā)* and astringent *(kasailā)*. What is smelt or smelling alone is smell *(gandha)*. It is of two kinds: pleasant smell *(sugandha)* and unpleasant smell *(durgandha)*. Colour is of five kinds: black *(kālā)*, blue *(nīlā)*, yellow *(pīlā)*, white *(safeda)* and red *(lāla)*. The foregoing are the principal divisions. And the subdivisions of each of these may be numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)* and infinite *(ananta)*. These – touch, taste, smell and colour – are always associated with the matter *(pudgala)*. For instance, we speak of the (Indian) fig tree possessing milky juice. A question is raised. In *sūtra* 5-5, it has been said, 'Things which have form – *rūpī* – constitute the matter *(pudgala)*.' And, it has been explained that form (colour) includes taste, smell and touch also. Thus the characteristics of the matter have already been established. This *sūtra*, therefore, is unnecessary. But this is untenable. *Sūtra* 5-4 says, 'The substances *(dravya)* are eternal *(nitya)*, fixed-in-number *(avasthita)* and colourless *(arūpī)*'. That would imply that matter also is non-material – *arūpī* – like the rest. *Sūtra* 5-5 was intended to

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exclude that view. The present *sūtra* is intended to explain the distinctive characteristics of the forms of matter *(pudgala)*.

The particular modes *(paryāya)* of the matter *(pudgala)* are mentioned in the next *sūtra*.

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोद्योत-वन्तश्च ॥२४॥

उक्त लक्षणवाले पुद्‌गल [**शब्द बन्ध सौक्ष्म्य स्थौल्य संस्थान भेद तमश्छायातपोद्योतवन्तः च**] शब्द, बन्ध, सूक्ष्मत्व, स्थूलत्व, संस्थान (आकार), भेद, अन्धकार, छाया, आतप और उद्योतादि वाले होते हैं, अर्थात् ये भी पुद्‌गल की पर्यायें हैं।

Sound *(śabda)*, union *(bandha)*, fineness *(sukṣmatva)*, grossness *(sthūlatva)*, shape *(saṃsthāna)*, division *(bheda)*, darkness *(andhakāra)*, image/shadow *(chāyā)*, warm light *(ātapa)* and cool light *(udyota)* also are modes *(paryāya)* of the matter *(pudgala)*.

Sound is of two kinds. One partakes of the nature of languages and the other is different from it. The first again is of two kinds, sounds which are expressed (indicated) by letters – with the script, and sounds which are not expressed by letters – without the script. Languages having the script are rich in literature. The well developed languages serve as means of intercourse among civilized persons, and other languages among primitive peoples. The latter kind of sounds (i.e. sounds not having the script) is the means of ascertainment of the nature of superior knowledge amongst creatures with two or more senses. Both these kinds of sounds are produced by the efforts of the living beings,

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not by nature. Sounds not partaking of the nature of languages are of two kinds, causal and natural. Natural sounds are produced by the clouds, and so on. The causal sound is of four kinds – *tata, vitata, ghana*, and *sauṣira*. Sound produced by musical instruments covered with leather, namely, the drum, the kettle-drum, the large kettle-drum, etc., is '*tata*'. Sound produced by stringed instruments such as the lute, the lyre, the violin, and so on, is '*vitata*'. Sound produced by metallic instruments, such as the cymbal, the bell, etc. is '*ghana*'. Sound produced by wind-instruments such as the flute, the conch, etc., is '*sauṣira*'.

Union *(bandha)* is of two kinds, natural and that produced by the efforts of human beings. The first kind of union *(bandha)* is caused by the mixing of smooth and rough particles of matter (positive and negative electric charges) in lightning, meteoric showers, rainfall, fire, rainbow, etc. Union produced by the efforts of human beings is twofold, union of the non-living things, and union of the living and the non-living. Instances of union of the non-living things are resin, wood, and so on. The second kind of union consists of bondage of karma and *nokarma* with the soul *(jīva)*.

Fineness *(sukṣmatva)* is of two kinds, extreme and relative. Extreme fineness is found in the indivisible atoms. Instances of relative fineness are the wood-apple, myrobalan, plum, etc. Grossness *(sthūlatva)* also is similarly of two kinds, extreme and relative. The instance of extreme grossness is the biggest molecule of matter pervading the entire universe. Instances of relative grossness are the plum, myrobalan, wood-apple, palmyra fruit, etc.

Shape *(saṃsthāna)* is of two kinds, that which can be defined and that which cannot be defined. The regular geometrical shapes such as the circle, the triangle, the rectangle, the square, the globe, etc., are instances of the first variety. The shapes which are haphazard and irregular, e.g., of the clouds, are those which cannot be defined.

Division *(bheda)* or separation is of six kinds. Illustrations of these kinds are: 1) sawing a piece of wood, 2) grinding barley, wheat, etc. into flour, 3) breaking a pitcher, etc., into potsherds and other fragments,

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4) threshing out black gram, green gram, etc., 5) dividing mica into many layers, and 6) emission of sparks of fire on hammering a red-hot iron-ball.

Darkness *(andhakāra)* is the opposite of light; it obstructs vision.

An image/shadow *(chāyā)* results from obstruction of light by an object. It is of two kinds, images as seen in a mirror and uninverted images like the shadow. In the first of these, the left side becomes right and the right side becomes left.

Warm light *(ātapa)* is heat and light combined, emanating from the sun, etc. Cool light *(udyota)* is the light issuing from the moon, the firefly (glowworm), jewels, etc.

Al these, sound *(śabda)*, etc., are modes *(paryāya)* of the matter. And those in which these modes *(paryāya)* are produced are forms of the matter. Other modes *(paryāya)* of the matter, such as the impulse, the blow, etc., as described in the Scripture, are included by the particle *'ca'* in the *sūtra*.

The divisions of the matter *(pudgala)* are mentioned next.

अणवः स्कन्धाश्च ॥२५॥

पुद्गल [**अणवः स्कन्धाः च**] अणु और स्कन्ध के भेद से दो प्रकार के हैं।

The atoms *(aṇu)* and the molecules *(skandha)* are the two divisions of the matter *(pudgala)*.

That which occupies one space-point *(pradeśa)* and possesses the capacity to produce the modes of touch, taste, etc., is called the atom *(aṇu)*. Since the atom *(aṇu)* occupies just one space-point *(pradeśa)*, it is the smallest unit of the matter *(pudgala)*; hence the name *'aṇu'*.

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Because of its minuteness, it is the beginning, the middle and the end. It has been said in the Scriptures, "The atom is itself the beginning, the middle and the end. That indivisible substance *(dravya)* which cannot be perceived by the senses is the atom *(aṇu, paramāṇu)*."
The collections of atoms which, in their gross state, can be taken by the hand and handled are the molecules *(skandha)*. Conventionally, if action is present in a few instances, by synecdoche it can be extended to other versions too. Hence, the word 'molecule' *(skandha)* also applies to molecules consisting of two or more atoms, which cannot be so handled. Though the matter *(pudgala)* has infinite subclasses, still it is divided into two main classes, atoms *(aṇu)* and molecules *(skandha)*. The plural is used in the *sūtra* to indicate the infinite subclasses of matter that subsist on these two main classes. In this *sūtra* the two terms *'aṇu'* and *'skandha'* are mentioned separately, without being combined into a compound, to indicate their connection with the two previous *sūtra*. The atoms are characterized by touch *(sparśa)*, taste *(rasa)*, smell *(gandha)* and colour *(varṇa)*. Molecules, however, are characterized by sound *(śabda)*, union *(bandha)*, fineness *(sukṣmatva)*, grossness *(sthūlatva)*, shape *(saṃsthāna)*, division *(bheda)*, darkness *(andhakāra)*, image/shadow *(chāyā)*, warm light *(ātapa)* and cool light *(udyota)*, besides, of course, by touch, taste, smell and colour.

Are these modes of the matter *(pudgala)*, atoms *(aṇu)* and molecules *(skandha)*, beginningless, or with a beginning? As these originate, these have a beginning. In that case how are these formed? First the origin of molecules *(skandha)* is described.

भेदसङ्घातेभ्य उत्पद्यन्ते ॥२६॥

परमाणुओं के [भेद सङ्घातेभ्य] भेद, सङ्घात अथवा भेद और सङ्घात दोनों से [उत्पद्यन्ते] पुद्‌गल स्कन्धों की उत्पत्ति होती है।

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Molecules *(skandha)* are formed by fission *(bheda)*, fusion *(saṅghāta)* and division-cum-union *(bheda-saṅghāta)*.

The splitting of molecules (aggregates) by internal and external causes is fission *(bheda)*. The collection together of separate things is fusion *(saṅghāta)*. It is contended that since fission and fusion are two, the dual, and not the plural, should be used in the *sūtra*. The plural is used to include the third, namely, the combination of fission and fusion. It is explained thus. By the combination of two separate atoms, a molecule occupying two space-points *(pradeśa)* is formed. By the combination of a molecule of two space-points with one atom or the combination of three atoms, a molecule of three space-points is formed. A molecule of four space-points is produced by the combination of two molecules of two atoms each, of one molecule of three atoms with one atom or of four atoms. Similarly, by the fusion (combination) of numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)*, infinite *(ananta)* and infinite-times-infinite *(anantānanta)* atoms, the molecules of respective space-points *(pradeśa)* are formed. By the splitting (fission) of such molecules, molecules in size up to the smallest, comprising of two atoms, are produced. Similarly, by the process of fission and fusion in the same instant, molecules of two atoms, and so on, are formed. These are produced by fission of some molecules and fusion of others. Thus the formation of molecules is described.

Now the origin of the atom *(aṇu)* is described.

भेदादणुः ॥२७॥

[अणुः] अणु की उत्पत्ति [भेदात्] भेद से होती है।

The atom *(aṇu)* is produced only by fission *(bheda)*.

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When a rule, well-established, is enunciated, it is for the purpose of imparting it definiteness or certainty. The rule is that the atom *(aṇu)* is produced by fission *(bheda)* alone; it is not produced by fusion, or by combination of fission and fusion.

A question is raised. While origin of molecules has satisfactorily been explained as by fusion *(saṅghāta)*, why was it necessary to mention the combination of fusion and fission? The next *sūtra* provides the answer.

भेदसङ्घाताभ्यां चाक्षुषः ॥२८॥

[चाक्षुषः] चक्षु इन्द्रिय से देखने योग्य स्कन्ध [भेद सङ्घाताभ्याम्] भेद और सङ्घात दोनों के एकत्र रूप होने से उत्पन्न होता है।

The molecules *(skandha)* produced by the combined action of fission *(bheda)* and fusion *(saṅghāta)* can be perceived by the eyes.

The molecules *(skandha)* composed of even infinite number of atoms may or may not be perceivable by the eyes. How do the molecules which are not perceivable by the eyes become perceivable by the eyes? These become perceivable by the combined action of fission *(bheda)* and fusion *(saṅghāta)*, and not by fission alone. What is the reason for this? When a molecule of minute size splits, it does not give up its minuteness. Hence it must remain unperceivable as before. Again, when a minute molecule splits but simultaneously combines with another molecule, it gives up its minuteness and attains grossness. Then it becomes perceivable by the eyes.

The special *(viśeṣa)* characteristics of substances such as the medium of motion *(dharma)* have been described. But the common *(sāmānya)* characteristic has not been mentioned. This must be described.

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सद्द्रव्यलक्षणम् ॥२९॥

[द्रव्यलक्षणम्] द्रव्य का लक्षण [सद्] सत् (अस्तित्व) है।

The mark *(lakṣana)* of a substance *(dravya)* is existence (being or *sat*).

That which exists, i.e., marked by existence *(sat)*, is a substance.

What is existence *(sat)*?

उत्पादव्ययध्रौव्ययुक्तं सत् ॥३०॥

[उत्पाद व्यय ध्रौव्य युक्तं] जो उत्पाद-व्यय-ध्रौव्य सहित हो [सत्] सो सत् है।

Existence *(sat)* is with *(yukta)* origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)*.

The substance *(dravya)* is of two kinds: the animate *(cetana)* and the inanimate *(acetana)*. These two kinds of substances do not ever leave their essential characteristic (of *sat*); still, due to internal and external causes, each instant, these attain new states of existence. This is origination *(utpāda)*. For instance, the origination *(utpāda)* takes place of the pitcher from the clay. Similarly, the loss of the former state of existence is destruction *(vyaya)*. The loss of the lump shape of the clay is destruction *(vyaya)*. As there is no destruction *(vyaya)* or origination *(utpāda)* of the inherent nature or quality of the substance *(dravya)*, it is also characterized by permanence *(dhrauvya)*. The quality of being permanent is permanence *(dhrauvya)*. For instance, the clay continues to exist in all states – the lump, the pitcher and in the broken parts. Existence *(sat)* is thus accompanied by origination

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(utpāda), destruction *(vyaya)* and permanence *(dhrauvya)*. It is contended that *'yukta'* – 'with' – applies to objects which are different. For instance, Devadatta is 'with' a stick *(daṇḍa)*. In that case, the existence of the three states as well as the substance which is said to be 'with' the three states is not possible. But this objection is untenable. The word 'with' is applied from the point of view of highlighting distinction even in case of things which are not different. For instance, there is the usage that the pillar is with (characterized by) strength. Thus, as origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)* have mutual inseparable togetherness – *avinābhāva* – it is proper to use the word 'with'. Or, the word *'yukta'* – 'with' – means collection or combination. The words *'yukta'* (with), *'samāhita'* (collection) and *'tadātmaka'* (of that nature) are synonyms. Thus, 'existence *(sat)* is with origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)*' means 'existence *(sat)* is of the nature of origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)*'. It comes to this. Origination *(utpāda)* and the other two are the marks *(lakṣaṇa)* of the substance and the substance is that which is under consideration *(lakṣya)*. From the point of view of modes – *paryāyārthika naya* – these three are different from one another and also from the substance *(dravya)*. From the point of view of the substance – *dravyārthika naya* – these three are not different mutually and from the substance. Hence it is appropriate to consider these three as marks *(lakṣaṇa)* of the substance under consideration *(lakṣya)*.

In *sūtra* 5-4 it is mentioned that the substances *(dravya)* are eternal *(nitya)*. What is *'nitya'* or permanence?

तद्भावाव्ययं नित्यम् ॥३१॥

[तद्भावाव्ययं] तद्भाव से जो अव्यय है – च्युत नहीं होता है – सो [नित्यम्] नित्य है।

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Permanence *(nitya)* is indestructibility of own-nature *(tadbhāva)*.

Own-nature *(tadbhāva)* is explained now. That which is the cause of recognition – *pratyabhijñāna* – is own-nature *(tadbhāva)*. Recognition – *pratyabhijñāna* – does not occur accidentally; its cause is the continuance of the own-nature *(tadbhāva)* of the substance. The knowledge that 'this is the same thing that I saw earlier' is recognition *(pratyabhijñāna)*. If it be considered that the old thing has completely disappeared and that an entirely new thing has come into existence, then there can be no recognition *(pratyabhijñāna)*. Without the feature of recognition *(pratyabhijñāna)* all worldly relations based on it would come to naught. Therefore, the indestructibility of the essential nature – the own-nature *(tadbhāva)* – of the substance is its permanence *(nitya)*. But this should be taken from one particular point of view. If the substance be permanent from all points of view, then there can be no change at all. And, in that case, transmigration as well as the way to liberation would become meaningless.

A contention arises. It is a contradiction to attribute permanence *(nitya)* as well as impermanence *(anitya)* to the same substance. If it is permanent, there can be no destruction and origination, and impermanence would be negatived. If it is impermanent, there can be no continuance in its nature, and permanence would be negatived.

The next *sūtra* explains that there is no contradiction in that.

अर्पितानर्पितसिद्धेः ॥३२॥

[अर्पितानर्पित सिद्धेः] प्रधानता और गौणता की अपेक्षा से विरोधी प्रतीत होने वाले धर्मों की सिद्धि होती है।

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The seemingly contradictory attributes *(dharma)* are established from the points of view, whether primary *(arpita)* or secondary *(anarpita)*.

The substance has infinite attributes *(dharma)*. The particular attribute *(dharma)* under consideration and, therefore, primary *(mukhya)* as per the need of expression, is called *'arpita'* or *'upanīta'*. The other attributes *(dharma)*, not under consideration and, therefore, secondary *(gauṇa)* as per the need of expression, are called *'anarpita'*. This means that though other attributes are present in the substance but since, at that particular time, are not under consideration, these are secondary attributes. Thus, depending on the point of view, contradictory attributes are established in a single substance. For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew, and so on. In each case, the point of view is different. From the point of view of his son he is a father, and from the point of view of his father he is a son. Similarly with regard to his other designations. In the same manner, from the point of view of its general *(sāmānya)* qualities, the substance *(dravya)* is permanent *(nitya)*. From the point of its specific *(viśeṣa)* qualities – the modes – the substance *(dravya)* is impermanent *(anitya)*. Hence there is no contradiction. These two, the general *(sāmānya)* and the specific *(viśeṣa)*, are the two points of view that reconcile apparent contradictions and make possible worldly intercourse.

A question is raised. That which exists is governed by the doctrine of manifold points of view (relative pluralism). Therefore, it is proper that molecules *(skandha)* are formed by division *(bheda)*, union *(saṅghāta)* and division-cum-union *(bheda-saṅghāta)*. But there is this doubt. Are molecules *(skandha)* of two atoms *(aṇu)*, and so on, formed by mere union, or is there any peculiarity? The reply is this. When there is union of atoms, these are transformed by combination into one object which is a molecule. Again, a question is raised: if it is

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so, why is it that certain atoms combine and certain others do not, though all of these are of the nature of the matter *(pudgala)*? The answer is that though the atoms are not different as far as their nature as the matter *(pudgala)* is concerned, their infinite *(ananta)* modes *(paryāya)* exhibit unique transformations. These transformations establish combinations in the following manner:

स्निग्धरूक्षत्वाद् बन्धः ॥३३॥

[स्निग्धरूक्षत्वाद्] स्निग्धत्व और रूक्षत्व के कारण [बन्धः] दो, तीन इत्यादि परमाणुओं का बन्ध होता है।

Combination of atoms takes place by virtue of their greasiness *(snigdhatva)* and roughness *(rūkṣatva)*.

The matter *(pudgala)* is called *'snigdha'* when, owing to the internal and external causes, the mode *(paryāya)* that is 'greasy' is manifested. Similarly, the matter *(pudgala)* that has the mode *(paryāya)* which is rough is called *'rūkṣa'*. The matter *(pudgala)* that is smooth has greasiness *(snigdhatva)* as its attribute *(dharma)*. The matter *(pudgala)* that is rough has roughness *(rūkṣatva)* as its attribute *(dharma)*. Greasiness and roughness are the attributes or qualities. Greasiness *(snigdhatva)* and roughness *(rūkṣatva)* are the causes of combination of two atoms, etc., of the matter *(pudgala)*. When there is combination – intermingling – between two atoms *(aṇu)* of greasy and rough attributes, a molecule *(skandha)* of two atoms is produced. In the same manner, the molecules of numerable *(saṃkhyāta)*, innumerable *(asaṃkhyāta)* and infinite *(ananta)* space-points *(pradeśa)* are produced. The attribute of greasiness *(snigdhatva)* is of one, two, three, four, numerable, innumerable and infinite divisions. The attribute of roughness *(rūkṣatva)* also is of the same proportions.

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There are atoms *(aṇu)* possessing these two properties. Greasiness *(snigdhatva)* is present in increasing degrees in water, goat's milk, cow's milk, buffalo's milk, camel's milk, ghee, etc. Roughness is present in increasing degrees in dust, ash, sand, etc. In the same way, the atoms *(aṇu)* have these attributes of greasiness *(snigdhatva)* and roughness *(rūkṣatva)* in varying degrees.

Combination of atoms takes place by virtue of these attributes of greasiness *(snigdhatva)* and roughness *(rūkṣatva)*, in general. The following *sūtra* highlights the exceptions.

न जघन्यगुणानाम् ॥३४॥

[न जघन्य गुणानाम्] जघन्य गुण वाले परमाणुओं का बन्ध नहीं होता।

Combination does not take place between atoms of the lowest degrees of the two attributes.

Here, *'jaghanya'* means the lowest and *'guṇa'* means degree (of the attribute). Those which possess the lowest degree of the attribute are the lowest degree. There is no combination between atoms which are characterized by the lowest degree of greasiness or roughness. It is as follows. There is no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of greasiness. In the same manner, there is no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of roughness. Similarly, it should be understood with regard to one degree of roughness.

If so, it would imply indiscriminate combination among all degrees of greasiness and roughness other than those of the lowest degree. The next *sūtra* mentions further exceptions.

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गुणसाम्ये सदृशानाम् ॥३५॥

[**गुणसाम्ये**] गुणों की समानता हो तब [**सदृशानाम्**] समान जाति वाले परमाणु के साथ बन्ध नहीं होता। जैसे कि दो गुण वाले स्निग्ध परमाणु का दूसरे दो गुण वाले स्निग्ध परमाणु के साथ बन्ध नहीं होता अथवा जैसे स्निग्ध परमाणु का उतने ही गुण वाले रूक्ष परमाणु के साथ बन्ध नहीं होता। 'न' – (बन्ध नहीं होता) – यह शब्द इस सूत्र में नहीं कहा गया परन्तु ऊपर के सूत्र में कहा गया 'न' शब्द इस सूत्र में भी लागू होता है।

There is no combination between atoms of the equal degrees of the same attribute.

The term *'sadṛśa'* means 'of the same kind' or 'of the same class'. The term *'guṇasāmya'* means 'of the same degree'. This is what is implied. There is no combination between two degrees of greasiness and two degrees of roughness, three degrees of greasiness and three degrees of roughness, two degrees of greasiness and two degrees of greasiness, two degrees of roughness and two degrees of roughness. This should be extrapolated for other degrees of these attributes too. If so, what is the need of the term 'of the same kind'? It is intended to indicate that combination takes place when there is difference in the degrees of greasiness or roughness.

From this it follows that there would be combination between atoms of the same kind and the opposite kind, if there be difference in the degrees of greasiness and roughness. The next *sūtra* indicates the particular condition for combination to take place.

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द्व्यधिकादिगुणानां तु ॥३६॥

[द्व्यधिकादि गुणानां तु] दो अधिक गुण (शक्त्यंश) हों तो ही बन्ध होता है।

There is combination only when the degree of greasiness or roughness is higher by two units.

With the exception of the lowest degree (*sūtra* 5-34), wherever there is difference of two degrees in greasiness and roughness, whether even or odd, there is combination of similar or dissimilar types (greasiness with greasiness, roughness with roughness, and greasiness with roughness). This implies that combination takes place between similar and dissimilar types of atoms, if there is difference in degrees of either property by two units. There is no combination in all other instances. It is as follows. There is no combination of an atom of two degrees of greasiness with one, two or three degrees of greasiness. But there is combination of it (an atom of two degrees of greasiness) with four degrees of greasiness. The same (greasiness of two degrees), however, does not combine with five, six, seven, eight, numerable, innumerable and infinite degrees of greasiness. Similarly, there is combination of three degrees of greasiness with five degrees of greasiness. But there is no combination of this (greasiness of three degrees) with other than five degrees of greasiness. Greasiness of four degrees combines with (either two or) six degrees of greasiness, but not with the rest. Similarly, it must be understood in other instances. In the same manner, roughness of two degrees does not combine with that of one, two or three degrees. But it combines with roughness of four degrees. The same does not combine with five and higher degrees of roughness. Similarly, it should be understood that there is combination of roughness of three degrees, etc., with that of two degrees higher than itself. It should be understood similarly with

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regard to dissimilar types (i.e., greasiness and roughness). It is said in the Scripture: "With the exception of the lowest degree, wherever there is difference of two degrees in greasiness and roughness, there is combination between similar or dissimilar types, such as greasiness with greasiness, roughness with roughness, and greasiness with roughness."

What is the purpose of declaring that combination takes place with higher degree of greasiness and roughness only?

बन्धेऽधिकौ पारिणामिकौ च ॥३७॥

[च] और [बन्धे] बन्धरूप अवस्था में [अधिकौ] अधिक गुण (शक्त्यंश) वाला [पारिणामिकौ] कम गुण (शक्त्यंश) वाले का परिणमन कराने वाला होता है। (यह कथन निमित्त का है।)

In the process of combination, the atom with higher degree of the attribute transforms the other.

The term *'guṇa'* which means degree (of the attribute) is under reference (*sūtra* 5-34). *'Adhikau'*, therefore, implies higher degree (of the attribute). *'Pāriṇāmika'* is that which causes transformation. Causing transformation means to impart another nature (mode), like that by treacle. Treacle, full of sweetness, transforms particles of dust, etc., that stick to it, by imparting its sweetness to these. In the same way, the atom with higher degree of the attribute transforms the one with lower degree, that combines with it. So, the atom with greasiness and roughness of four degrees causes transformation in the atom with greasiness and roughness of two degrees, which combines with it. On combination, the previous individual states of the combining atoms disappear and a new third state is manifested. Thus, oneness in the two kinds of atoms is produced after combination. Otherwise the two

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would appear separate in spite of the union, as in case of the cloth woven with black and white yarn. If combination is governed by the rule enunciated, the duration of thirty *sāgaropama koṭākoṭi*, etc., of knowledge-obscuring karmas, etc., becomes appropriate.

Existence *(sat)* is characterized by origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)* (see *sūtra* 5-30). Now substance *(dravya)* is defined in another way.

गुणपर्ययवद् द्रव्यम् ॥३८॥

[गुणपर्ययवत्] गुण और पर्याय वाला **[द्रव्यम्]** द्रव्य है।

That which has qualities *(guṇa)* and modes *(paryāya)* is a substance *(dravya)*.

The one which has qualities *(guṇa)* and modes *(paryāya)* is said to be one with qualities and modes. That in which qualities *(guṇa)* and modes *(paryāya)* exist is a substance *(dravya)*. It has already been explained (*sūtra* 5-30) that from the point of view of modes – *paryāyārthika naya* – three is difference between the attributes and the substance *(dravya)*. From the point of view of the substance – *dravyārthika naya* – three is no difference. Hence it is appropriate to consider these – qualities *(guṇa)* and modes *(paryāya)* – as marks *(lakṣaṇa)* of the substance *(dravya)* under consideration *(lakṣya)*. What are qualities *(guṇa)* and what are modes *(paryāya)*? Those characteristics which exhibit association *(anvaya)* with the substance are qualities *(guṇa)*. Those characteristics which exhibit distinction or exclusion *(vyatireka)* – logical discontinuity, 'when the pot is not, the clay is,' – are modes *(paryāya)*. The substance *(dravya)* possesses both. In essence, that which makes distinction between one substance and another is called the quality *(guṇa)*, and the modification of the

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substance is called its mode *(paryāya)*. The substance *(dravya)* is inseparable (residing in the same substratum – *ayutasiddha*) from its qualities *(guṇa)*, and permanent *(nitya)*. That which distinguishes one substance from other substances is its distinctive *(bhedaka)* quality *(guṇa)*. The presence of this quality proves its existence. The absence of distinctive qualities would lead to intermixture or confusion between substances. For instance, the substance of soul *(jīva)* is distinguished from the matter *(pudgala)* and other substances by the presence of its distinctive qualities, such as knowledge. The matter *(pudgala)* is distinguished from the souls *(jīva)* by the presence of its distinctive qualities, such as form (colour), etc. Without such distinguishing characteristics, there can be no distinction between the souls and the matter. Therefore, from the general *(sāmānya)* point of view, knowledge, etc., are qualities always associated with the soul, and qualities like form, etc., are always associated with the matter. Their modifications, which are known from particular *(viśeṣa)* point of view, are modes *(paryāya)*. For instance, in the souls *(jīva)*, the modes *(paryāya)* are knowledge of the pitcher, knowledge of the cloth, anger, pride, etc., and in the matter *(pudgala)* these are intense or mild odour, colour, etc. The collection or aggregate of qualities *(guṇa)* and modes *(paryāya)*, which somehow is considered different from these, is called the substance *(dravya)*. If the aggregate were completely (from all points of view) the same, it would lead to negation of all – the substance *(dravya)*, the qualities *(guṇa)* and the modes *(paryāya)*. This is explained thus: if the aggregate of mutually different qualities be considered one and the same as qualities, the aggregate itself would become non-existent, as these are mutually different. The form (colour) is different from the taste, etc. If the aggregate is same as the colour, and the colour being different from the taste, etc., the aggregate is bound to be different from the taste, etc. Therefore, the conclusion would be that colour alone is the aggregate. But one colour is not fit to become an aggregate or a collection. Hence it leads to the negation of the aggregate. And, with negation of the aggregate, its constituents too are negated. It would lead to negation of the

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substance *(dravya)* and the qualities *(guṇa)*. Similarly, it must be considered in case of taste, etc. Therefore, the aggregate of qualities must be admitted to be somehow – from particular point of view – same as the qualities.

The substances *(dravya)*, whose attributes have been described, are entitled to be called substances. The next *sūtra* mentions the substance *(dravya)* not as yet explained.

कालश्च ॥३९॥

[कालः] काल [च] भी द्रव्य है।

The time *(kāla)* also is a substance *(dravya)*.

The *sūtra* is *'kālaśca'* – 'the time *(kāla)* also'. What is meant by 'also'? The word 'substance' *(dravya)* is to be inserted. How is the time *(kāla)* a substance *(dravya)*? Because it has the characteristic attributes of a substance. Substance has been defined in two ways. 'Existence is with origination *(utpāda)*, destruction *(vyaya)* and permanence *(dhrauvya)*'. (*sūtra* 5-30). And, 'that which has qualities *(guṇa)* and modes *(paryāya)* is a substance *(dravya)*'. (*sūtra* 5-38). Both these definitions apply to the time *(kāla)*. It is explained as follows. The time *(kāla)* exhibits permanence *(dhrauvya)* based on its internal cause – *svanimittaka* – because it persists in own nature *(svabhāva)*. Origination *(utpāda)* and destruction *(vyaya)* in the time *(kāla)* are based on external causes – *paranimittaka* – and also due to internal causes – *svanimittaka* – in view of the rhythmic rise and fall, *'agurulaghuguṇa'*. Further, the time *(kāla)* also has two kinds of attributes *(guṇa)*, general *(sāmānya* or *sādhāraṇa)* and particular *(viśeṣa* or *asādhāraṇa)*. The particular *(viśeṣa* or *asādhāraṇa)* attribute *(guṇa)* of the time *(kāla)* is assisting substances in their

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continuity of being through gradual changes – *vartanā* – and the general attributes include lifelessness *(acetanatva)*, without having a form *(amūrtatva)*, minuteness *(sūkṣmatva)* and power of maintaining distinction with all other substances *(agurulaghutva)*. The modes *(paryāya)* of the time *(kāla)*, characterized by origination *(utpāda)* and destruction *(vyaya)*, must be similarly established. Since both the definitions of the substance *(dravya)* apply to the time *(kāla)*, it is established as an independent substance, like the space *(ākāśa)*. The marks *(lakṣaṇa)*, like *vartanā*, of the time *(kāla)* have already been defined in *sūtra* 5-22.

Why is the time *(kāla)* mentioned separately? This also must have been mentioned along with the medium of motion *(dharma)*, etc., in *sūtra* 5-1 itself. No. If the time had been included there, plurality of space-points *(pradeśa)* would apply to it. That is undesirable, as we cannot attribute multitude of space-points *(pradeśa)* to the time, neither from real *(niścaya)* nor from figurative or conventional *(vyavahāra)* points of view. The time *(kāla)* is not a *'kāya'* or 'body'. With regard to the medium of motion, etc., multitude of space-points has been mentioned from the real *(niścaya)* point of view. For instance, it has been mentioned that there are innumerable *(asaṃkhyāta)* space-points *(pradeśa)* in the medium of motion *(dharma)*, the medium of rest *(adharma)* and in each individual soul *(jīva)*. (*sūtra* 5-8). Similarly, multitude of space-points is attributed to the atom with a single space-point, figuratively, from a certain point of view, called *pūrvottarabhāva prajñāpana naya*. But for the time *(kāla)* there is no multitude of space-points from either point of view, real and figurative. Therefore, the time *(kāla)* has no spatiality *(kāyatva)*. Now a question is raised. In *sūtra* 5-7, it is mentioned that the medium of motion *(dharma)*, the medium of rest *(adharma)* and the space *(ākāśa)* are also without-movement *(niṣkriya)*. This would imply that the time *(kāla)* should be with-movement in the same manner as has been interpreted in case of the souls *(jīva)* and the forms of matter *(pudgala)*. So, the time *(kāla)* should have been included in *sūtra* 5-6 before the space *(ākāśa)*. No, it is not so. The time *(kāla)* should not

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have been included there. If the time were included there, the substance *(dravya)* of the time *(kāla)* would be interpreted as an indivisible whole (i.e., one single continuum). Therefore, the time is mentioned separately here. What is the extent of the time if it is manifold? The static *(niṣkriya)* time-atoms *(kālāṇu)* exist throughout the universe-space, each space-point *(pradeśa)* being occupied by one time-atom. It has been said in the Scripture: "The real time – *niścaya kāla* – is of the extent of the space-points of the universe, pervading the entire universe-space *(lokākāśa)*. Each particle or unit of the real time is distinct and occupies one unit of space; these innumerable particles of real time, thus, exist in the entire universe-space, like heaps of jewels." (see *'Dravyasaṃgraha'*, verse 22).

The substances *(dravya)* that have multiple (many) space-points *(pradeśa)* exhibit the oblique-collection *(tiryakpracaya or pradeśa-pracaya)*; *tiryakpracaya* is the collection of space-points *(pradeśa)* in all directions. The collection of multiple (many) *'samaya'* is termed the upward-collection *(ūrdhvapracaya)*. All substances *(dravya)* exhibit the *ūrdhvapracaya* since these undergo transformation in time *(kāla)* – the past, the present and the future. All substances *(dravya)*, except the substance of time *(kāla dravya)*, exhibit the *tiryakpracaya*. The substance of space *(ākāśa dravya)* has inactive *(niścala)*, infinite *(ananta)* space-points *(pradeśa)*. The substances of medium-of-motion *(dharma dravya)* and medium-of-rest *(adharma dravya)* have inactive *(niścala)*, innumerable *(asaṃkhyāta)* space-points *(pradeśa)*. The substance of soul *(jīva)* too has innumerable *(asaṃkhyāta)* space-points *(pradeśa)* but these are active since the soul *(jīva)* undergoes expansion and contraction. The substance of matter *(pudgala dravya)* has single space-point *(pradeśa)* with respect to its substance *(dravya)*, however, due to its modes *(paryāya)* arising out of union with other atoms, it has two, numerable, innumerable, and infinite space-points *(pradeśa)*. The substance of time *(kāla dravya)* has single space-point *(pradeśa)* since the atoms of time *(kālāṇu)* do not unite. The five substances *(dravya)* – the space *(ākāśa dravya)*, the medium-of-motion *(dharma dravya)*, the medium-of-rest *(adharma*

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dravya), the soul *(jīva)* and the matter *(pudgala dravya)* – exhibit the oblique-collection *(tiryakpracaya)*; the substance of time *(kāla dravya)*, being a substance of single space-point *(pradeśa)*, does not exhibit the *tiryakpracaya*. All substances *(dravya)* exhibit the upward-collection *(ūrdhvapracaya)*. The upward-collection *(ūrdhvapracaya)* that the five substances *(dravya)* – the space *(ākāśa dravya)*, the medium-of-motion *(dharma dravya)*, the medium-of-rest *(adharma dravya)*, the soul *(jīva)* and the matter *(pudgala dravya)* – exhibit is due to the instrumentality of the substance of time *(kāla dravya)*; these undergo transformation due to the substance of time *(kāla dravya)*. The mode *'samaya'* of the time *(kāla)* causes transformation in the five substances. The upward-collection *(ūrdhvapracaya)* of time *(kāla)* causes the *ūrdhvapracaya* of the five substances *(dravya)*. The upward-collection *(ūrdhvapracaya)* of time *(kāla)* is by the time *(kāla)* itself; its transformation is the mode *'samaya'*. The time *(kāla)* itself is the substantive-cause *(upādāna kāraṇa)* as well as the instrumental-cause *(nimitta kāraṇa)* of the *ūrdhvapracaya* of the time *(kāla)*. For the upward-collection *(ūrdhvapracaya)* of the other five substances *(dravya)*, the substantive-cause *(upādāna kāraṇa)* is the substance *(dravya)* itself and the instrumental-cause *(nimitta kāraṇa)* is the *ūrdhvapracaya* of the substance of time *(kāla)*. (see *'Pravacanasāra'*, p. 182-184).

The existence of a substance is characterized by simultaneousness of origination *(utpāda)*, destruction *(vyaya)*, and permanence *(dhrauvya)*. Without the space-points *(pradeśa)* of the substance *(dravya)*, its existence cannot be maintained. If not even one space-point *(pradeśa)* is attributed to the substance of time *(kāla)*, the root of its existence will vanish. One may argue, why not accept just the mode of *'samaya'* without the existence of the atom of time *(kālāṇu)*? The answer is that the mode of *'samaya'* cannot sustain itself without the associated permanence *(dhrauvya)* of the substance *(dravya)* that is the atom of time *(kālāṇu)*. The support of the mode of *'samaya'* is the atom of time *(kālāṇu)* having just one space-point *(pradeśa)*. With this scheme, the origination *(utpāda)*, the destruction *(vyaya)*, and the

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permanence *(dhrauvya)* in the substance of time *(kāla dravya)* can occur simultaneously. Someone else may argue, why not consider the substance of time *(kāla dravya)* as one indivisible whole occupying the whole of the universe-space *(lokākāśa)*, rather than as innumerable atoms of time *(kālāṇu)* filling up the universe-space? The answer is that if the substance of time *(kāla dravya)* is one indivisible whole, the mode of *'samaya'* cannot be established; only when the indivisible atom of matter *(pudgala-paramāṇu)* traverses slowly from one space-point *(pradeśa)* to the other, the mode *(paryāya)* of the time *'samaya'* appears as the time-atoms *(kālāṇu)* are different in the two space-points. One may argue next that if the substance of time *(kāla dravya)* is considered to be an indivisible whole comprising innumerable space-points *(pradeśa)* filling up the universe-space *(lokākāśa)*, as the indivisible atom of matter *(pudgala-paramāṇu)* traverses slowly from one space-point *(pradeśa)* to the other, the mode *(paryāya)* of the time *'samaya'* can be established. This argument entails great fault. If the substance of time *(kāla dravya)* is considered to be an indivisible whole, there can be no difference of mode *(paryāya)* of the time *'samaya'*. As the indivisible atom of matter *(pudgala-paramāṇu)* would traverse from one space-point *(pradeśa)* to another, it will encounter the same mode of the time *'samaya'* in all space-points *(pradeśa)*. There will be no difference of the time, that is, the *'samaya'*. The mode of the time *'samaya'* can only be established when the time-atoms *(kālāṇu)* are different in different space-points *(pradeśa)* of the space *(ākāśa)*. The argument has another fault. The substance of time *(kāla dravya)* does not exhibit the oblique-collection *(tiryakpracaya)*; it exhibits only the upward-collection *(ūrdhvapracaya)*. If the substance of time *(kāla dravya)* is considered to be an indivisible whole comprising innumerable space-points *(pradeśa)* filling up the universe *(loka)*, it must exhibit the oblique-collection *(tiryakpracaya)*. And then the oblique-collection *(tiryakpracaya)* must become the upward-collection *(ūrdhvapracaya)*. This is not tenable. The mode of the time *'samaya'* can only be established when the substance of time *(kāla dravya)* is considered as comprising the atoms of time *(kālāṇu)*, each

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occupying one space-point *(pradeśa)*. (see *'Pravacanasāra'*, p. 187-188).

The extent of the real *(mukhya)* time *(kāla)*, characterized by the instrumentality of change *(vartanā)* in substances, has been described. What is the extent of the conventional *(vyavahāra)* time, inferred from modifications in substances?

सोऽनन्तसमयः ॥४०॥

[सः] वह काल द्रव्य [अनन्त समयः] अनन्त 'समय' वाला है। 'समय' काल की पर्याय है। यद्यपि वर्तमानकाल एक समयमात्र ही है तथापि भूत-भविष्य की अपेक्षा से उसके अनन्त 'समय' हैं।

It (the conventional time) consists of infinite *(ananta)* instants *(samaya)*.

The present consists of one instant. Still the time is said to consist of infinite instants, as the instants of the past and the future are infinite. Otherwise, this *sūtra* is intended to determine the extent of the real *(mukhya* or *niścaya)* time *(kāla)*. Though the point (unit) of the time is one *'samaya'*, it is spoken of figuratively as infinite *(ananta)*, as it is the cause of the continuity of being – *vartanā* – underlying infinite modes *(paryāya)*. Further, the *'samaya'* is the smallest unit of the time, and multitudes of *'samaya'* constitute *'āvalī'*, etc.

The word *'samaya'* is used in both senses – *dravyārthika* and *paryāyārthika*. The sense used in this *sūtra* is *paryāyārthika*. Both, the real-time *(mukhya* or *niścaya kāla)* and the conventional- or figurative- or empirical-time *(vyavahāra kāla)* are established. The *'samaya'*, the mode *(paryāya)*, is the smallest unit of the empirical-time *(vyavahāra kāla)*; its multiples are *'āvalī'*, *'ucchvāsa'*, etc. Now the mode *(paryāya)* cannot exist without the possessor-of-the-mode

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(paryāyī). Hence, the real-time *(niścaya kāla)* is also established.

The substance *(dravya)* has been defined as that which has qualities *(guṇa)* and modes *(paryāya)*. (see *sūtra* 5-38). What are qualities?

द्रव्याश्रया निर्गुणा गुणाः ॥४१॥

[द्रव्याश्रया] जो निरन्तर द्रव्य के आश्रय से हों और **[निर्गुणा]** स्वयं दूसरे गुणों से रहित हों **[गुणाः]** वे गुण हैं।

Those which incessantly have substance *(dravya)* as their substratum and do not have qualities – *nirguṇā* – are qualities *(guṇa)*.

The term *'dravyāśraya'* means the substance *(dravya)* as the substratum. Those which do not have qualities are *'nirguṇā'*. Those which are marked by both these attributes are qualities *(guṇa)*. The qualification 'without qualities' – *nirguṇā* – excludes molecules of two atoms, etc. These molecules of two atoms, etc., have the substance *(dravya)* as their substratum and possess qualities. Therefore, these have been excluded by the qualification 'without qualities' – *nirguṇā*. One may argue that modes *(paryāya)*, like the pitcher, have substance as their substratum and are without qualities. So the term qualities *(guṇa)* would apply to these (modes) also. But it is not so. The term *'dravyāśraya'* implies that qualities must reside incessantly in the substance *(dravya)*. Because of this qualification, the modes *(paryāya)*, which are occasional, are not considered as the qualities *(guṇa)*.

The word transformation – *pariṇāma* – has been used several times (e.g., *sūtra* 5-37). What is the meaning of *'pariṇāma'*?

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तद्भावः परिणामः ॥४२॥

[तद्भावः] जो द्रव्य का स्वभाव (निजभाव, निजतत्त्व) है [परिणामः] सो परिणाम है।

The condition (change) of a substance is its transformation – *pariṇāma*.

Some say that qualities *(guṇa)* are separate from the substance *(dravya)*. Is that acceptable to you? No, says the commentator. From the point of view of designation *(saṃjñā)*, etc., qualities *(guṇa)* are different from the substance *(dravya)*. Yet, from another point of view, qualities *(guṇa)* are not different from the substance *(dravya)* as these are not found without the substance and are just its transformation – *pariṇāma*. If it is so, what is transformation – *pariṇāma*? It is explained as follows. The condition or form in which the substance, such as the medium of motion *(dharma)*, exists is its transformation – *pariṇāma*. The transformation – *pariṇāma* – is of two kinds, beginningless *(anādi)* and with a beginning *(sādi)*. The condition or form, i.e., *pariṇāma*, of facilitating movement of the medium of motion *(dharma)* is, from the general *(sāmānya)* point of view, beginningless *(anādi)*. From the specific *(viśeṣa)* point of view, the same is with a beginning *(sādi)*.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे पञ्चमोऽध्यायः समाप्तः ॥

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CHAPTER-6

INFLUX OF KARMAS

The souls *(jīva)* and the non-souls *(ajīva)* have been expounded. Now the next category, influx *(āsrava)* of karmas, is expounded.

कायवाङ्मनःकर्म योगः ॥१॥

[कायवाङ्मनः कर्म] शरीर, वचन और मन की क्रिया (आत्मा के प्रदेशों का परिस्पन्द – हलन-चलन) **[योगः]** योग है।

The activity *(kriyā* or *karma)* of the body *(śarīra)*, the speech *(vacana)*, and the mind *(mana)* is *'yoga'*.

The words body *(śarīra)*, etc., have already been explained. *'Karma'* and *'kriyā'* are synonyms. The activity of the body *(śarīra)*, the speech *(vacana)*, and the mind *(mana)* is called *'yoga'*. The vibration in the space-points *(pradeśa)* of the soul *(ātmā)* is *yoga*. Depending on the cause, *yoga* is threefold: bodily-activity *(kāyayoga)*, speech-activity *(vacanayoga)* and thought-activity *(manoyoga)*. These are elaborated as follows. Bodily-activity *(kāyayoga)* sets vibration in the space-points *(pradeśa)* of the soul *(ātmā)* on assimilation of one of the seven kinds of karmic-matter-fit-to-turn-into-body *(kāyavargaṇā)*[1], consequent on destruction-cum-subsidence of the energy-obstructive

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1 – Bodily-activity *(kāyayoga)* is of seven kinds depending on the specific karmic-matter-fit-to-turn-into-body *(kāyavargaṇā)*: *audārika kāyayoga, audārika-miśra kāyayoga, vaikriyika kāyayoga, vaikriyika-miśra kāyayoga, āhāraka kāyayoga, āhāraka-miśra kāyayoga,* and *kārmaṇa kāyayoga.* (see *'Vasunandi Śrāvakācāra'*, verse 39, p. 47-48).

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(vīryāntarāya) karmas. Speech-activity *(vacanayoga)* sets vibration in the space-points *(pradeśa)* of the soul *(ātmā)* by the mode *(paryāya)* of speech, on attainment of the capacity for speech due to rise of the physique-making name-karma *(śarīra nāmakarma)* on assimilation of the karmic-matter-fit-to-turn-into-speech *(vacanavargaṇā)*, consequent on destruction-cum-subsidence of the energy-obstructive *(vīryāntarāya)* and sensory-and-words-covering *(matyakṣarāvaraṇa)* karmas. Thought-activity *(manoyoga)* sets vibration in the space-points *(pradeśa)* of the soul *(ātmā)* on the availabilty of the internal cause of destruction-cum-subsidence of the energy-obstructive *(vīryāntarāya)* and quasi-sense-covering *(noindriyāvaraṇa)* karmas and the external cause of assimilation of the karmic-matter-fit-to-turn-into-thought *(manovargaṇā)*. Know that the vibration in the space-points *(pradeśa)* of the soul *(ātmā)* of the Omniscient-with-vibration *(sayogakevalī)* due to the three kinds of the karmic-matter-fit-to-turn-into-karmas *(vargaṇā)* also is *'yoga'*, even though his energy-obstructive *(vīryāntarāya)* and knowledge-obscuring *(jñānāvaraṇa)* karmas have been destroyed.

The threefold nature of activity – *yoga* – is admitted. But what is the mark *(lakṣaṇa)* of influx *(āsrava)*? For the worldly souls, *'yoga'* is influx *(āsrava)*.

स आस्रवः ॥२॥

[सः] वह योग **[आस्रवः]** आस्रव है।

The activity of the body, the speech, and the mind – the *'yoga'* – is the influx *(āsrava)*.

Just as the gate from which the water flows into the lake is called *'āsrava'*, similarly the activity or *'yoga'*, which is the conduit for the flow of karmic matter into the soul, is called the influx *(āsrava)*.

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Karmas are said to be of two kinds, merit *(puṇya)* and demerit *(pāpa)*. Is activity or *yoga* the cause of inflow of these two kinds of karmas indiscriminately, or is there any distinction? This question is answered in the next *sūtra*.

शुभः पुण्यस्याशुभः पापस्य ॥३॥

[शुभः] शुभ योग [पुण्यस्य] पुण्य कर्म के आस्रव में कारण है और [अशुभः] अशुभ योग [पापस्य] पाप कर्म के आस्रव में कारण है।

Auspicious activity – *śubhayoga* – is the cause of merit *(puṇya)* and inauspicious activity – *aśubhayoga* – is the cause of demerit *(pāpa)*.

What is auspicious activity – *śubhayoga* – and what is inauspicious activity – *aśubhayoga*? Killing, stealing, copulation, etc., are inauspicious bodily-activities. Falsehood, harsh and uncivil language, etc., are inauspicious speech-activities. Thoughts of violence, envy, calumny, etc., are inauspicious thought-activities. The opposite of these are auspicious bodily-activities, speech-activities and thought-activities. How is activity classified into auspicious or inauspicious? That activity *(yoga)* which is the consequence of virtuous disposition *(pariṇāma)* is auspicious *(śubha)* activity. That activity *(yoga)* which is the consequence of wicked disposition *(pariṇāma)* is inauspicious *(aśubha)* activity. The distinction is not based on whether the activity is the cause of engendering either the auspicious *(śubha)* or the inauspicious *(aśubha)* karmas. If it were so, there would be no virtuous activity as bondage of any kind of karmas is undesirable and even virtuous activities are admitted to be the cause of bondage of karmas, like the knowledge-obscuring karmas. Therefore the purity or impurity of the disposition behind the activity, as mentioned above, is

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the appropriate mark *(lakṣaṇa)* of the auspicious or inauspicious activity. That which purifies the soul or by which the soul is purified is merit *(puṇya)*; merit is the cause of happy-feeling *(sātā-vedanīya)*, etc. That which sullies the soul is demerit *(pāpa)*; demerit is the cause of unhappy-feeling *(asātāvedanīya)*, etc.

Is this influx *(āsrava)* the same with regard to its effect in case of all mundane beings, or is there any distinction? The answer is given in the next *sūtra*.

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥४॥

[सकषायस्य साम्परायिकस्य] कषायसहित जीव के संसार के कारणरूप (साम्परायिक) कर्म का आस्रव होता है और **[अकषायस्य ईर्यापथस्य]** कषायरहित जीव के ईर्यापथ कर्म का आस्रव होता है।

Activity *(yoga)* with-passions *(sakaṣāya)* and without-passions *(akaṣāya)* causes influx *(āsrava)* of karmas, those that extend transmigration – *sāmparāyika* – and those that shorten transmigration – *īryāpatha*, respectively.

Influx *(āsrava)* is different according to the originator-soul. Originator-souls are of two kinds, with-passions *(sakaṣāya)* and without-passions *(akaṣāya)*. Passions are called *'kaṣāya'* – literally, decoction of red colour – since these stain the soul through influx *(āsrava)* of the karmic matter. The passions are anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)*. The person actuated by passions is *'sakaṣāya'* and the person free from passions is *'akaṣāya'*. Transmigration is same as *'samparāya'*. The activity *(yoga)*, or karma, that extends transmigration is *'sāmparāyika'*. The activity *(yoga)*, or karma, caused by vibrations, but without passions,

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is called *'īryāpatha'*. These are taken respectively. Influx of *'sāmparāyika'* karmas takes place in case of persons with-passions *(sakaṣāya)* and who are wrong-believers *(mithyādṛṣṭi)*. Thus, influx of *'sāmparāyika'* karmas takes place from the first stage *'mithyādṛṣṭi'* up to the tenth stage *'sūkṣmasāmparāya'* of spiritual development *(guṇasthāna)*. And influx of the *'īryāpatha'* karmas takes place in case of saints free from passions, from the eleventh stage *'upaśānta-kaṣāya'* till the thirteenth stage *'sayogakevalī'*. The *'īryāpatha'* karmas do not have the power to bind with the soul.

Subdivisions of influx *(āsrava)* of *'sāmparāyika'* karmas are given next.

इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥५॥

[**इन्द्रियाणि पञ्च**] स्पर्शन आदि पाँच इन्द्रियाँ [**कषायाः चतुः**] क्रोधादि चार कषाय [**अव्रतानि पञ्च**] हिंसा इत्यादि पाँच अव्रत और [**क्रियाः पञ्चविंशति**] सम्यक्त्व आदि पच्चीस प्रकार की क्रियायें [**संख्याः भेदाः**] इस प्रकार कुल 39 भेद [**पूर्वस्य**] पहले (साम्परायिक) आस्रव के हैं, अर्थात् इन सर्व भेदों के द्वारा साम्परायिक आस्रव होता है।

The subdivisions of the former – influx *(āsrava)* of *'sāmparāyika'* karmas – are the senses *(indriya)*, the passions *(kaṣāya)*, the vowlessness *(avrata)* and the activities *(kriyā)*, of five, four, five, and twenty-five kinds, respectively.

Here five, etc., are taken respectively with the senses, etc. The senses are five. The passions are four. The vowlessness is of five kinds. The activities are of twenty-five kinds. The five senses *(indriya)* are touch

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(sparśana), taste *(rasanā)*, smell *(ghrāṇa)*, sight *(cakṣu)* and hearing *(śrotra)*. (see *sūtra* 2-19). The four passions *(kaṣāya)* are anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)*. The five kinds of vowlessness *(avrata)* are injury *(hiṃsā)*, falsehood *(anṛta)*, stealing *(steya)*, unchastity *(abrahma)* and attachment-to-possessions *(parigraha)* which will be explained later.

The twenty-five activities *(kriyā)* are as follows.

1. Worship, etc., of the (true) deity, the preceptor and the Scripture that strengthens right faith is *'samyaktva kriyā'*. 2. Due to the rise of wrong-belief *(mithyātva)*, worship, etc., of the (false) deity and others, which perverts right-faith is *'mithyātva kriyā'*. 3. The tendency of bodily and other activities for going and coming is *'prayoga kriyā'*. 4. The tendency of the ascetic to transgress his vows is *'samādāna kriyā'*. 5. The activity of the ascetic that helps in walking carefully (preventing injury) is *'īryāpatha kriyā'*. These are five activities.

6. Acting in anger is *'prādoṣikī kriyā'*. 7. Attempt of a wicked person to act in evil ways is *'kāyikī kriyā'*. 8. The activity of taking weapons that cause injury is *'ādhikaraṇikī kriyā'*. 9. Causing pain to self or others is *'pāritāpikī kriyā'*. 10. Harming vitalities such as life, sense-organs, energy and respiration is *'prāṇātipātikī kriyā'*. These make up five activities.

11. The desire originating from infatuation to see beautiful forms is *'darśana kriyā'*. 12. The desire to touch, again and again, animate objects is *'sparśana kriyā'*. 13. Inventing novel objects that assist sensual pleasures is *'prātyāyikī kriyā'*. 14. Leaving excrement in places frequented by men, women and animals is *'samantānupātinī kriyā'*. 15. Laying the body etc. on the ground without examining or cleaning it is *'anābhoga kriyā'*. These, again, are five activities.

16. Doing by one's own hand what should be done by others is *'svahasta kriyā'*. 17. According approval to wicked activities is *'nisarga kriyā'*. 18. Publicizing sins committed by others is *'vidāraṇa kriyā'*. 19. Wilful misinterpretation of the Scripture, on rise of the conduct-deluding karmas, when unable to carry out the injunctions

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contained therein is *'ājñāvyāpādikī kriyā'*. 20. The indifference to observe the injunctions laid down in the Scripture owing to dishonesty or laziness is *'anākańkṣākriyā'*. These five activities pollute the conduct.

21. Indulgence in activities such as piercing, striking, slaughtering, and so on, or feeling delight when these are committed by others is *'prārambha kriyā'*. 22. Persevering in one's attachment to worldly objects is *'pārigrāhikī kriyā'*. 23. Deceitful practice in regard to knowledge, faith, etc., is *'māyā kriyā'*. 24. Corroborating another's wrong belief by praising actions based on it is *'mithyādarśana kriyā'*. 25. Not renouncing what should be renounced, owing to the rise of karmas hindering restraint, is *'apratyākhyāna kriyā'*. These five activities provide nourishment to influx *(āsrva)* of karmas. (see also *'Harivańśapurāṇa'*, p. 667-668).

The senses, the passions, the vowlessness and the activities are the causes, and the effect is influx *(āsrava)* of *'sāmparāyika'* karmas which lead to the cycle of births and deaths.

The threefold activity *(yoga)* is common to all living beings, except the liberated souls *(mukta jīva)*. Does it mean that there is no difference in the bondage of karmas and the enjoyment of fruit? No, it is not so. Though the activities are found in all living beings, these are of infinite varieties according to the dispositions behind these. This is explained in the next *sūtra*.

तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥६॥

[**तीव्रमन्दज्ञाताज्ञातभावाधिकरण-वीर्य-विशेषेभ्यः**] तीव्रभाव, मन्दभाव, ज्ञातभाव, अज्ञातभाव, अधिकरणविशेष और वीर्यविशेष से [**तद्विशेषः**] आस्रव में विशेषता – हीनाधिकता – होती है।

Influx *(āsrava)* is differentiated on the basis of

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intenseness *(tīvra)* or mildness *(manda)* of disposition *(bhāva)*, intentional *(jñāta)* or unintentional *(ajñāta)* nature of disposition *(bhāva)*, the substratum *(adhikaraṇa)*, and distinct-potency *(vīryaviśeṣa)* of disposition *(bhāva)*.

Owing to the external and internal causes, the disposition *(bhāva)* may be intense *(tīvra)* and at other times it may be mild or feeble *(manda)*. One proceeds with the intention of killing a being. This is intentional *(jñātabhāva)*, for it is done knowingly. Another performs the same action out of intoxication or negligence. This is unintentional *(ajñāta-bhāva)*, as it is done unknowingly. The substratum *(adhikaraṇa)* is the receptacle of the substance. Its energy is its distinct-potency *(vīryaviśeṣa)*. The word *'bhāva'* – disposition – is added to all qualifications mentioned. Owing to differences in these causes, the nature of influx *(āsrava)* differs as difference in the cause *(kāraṇa)* leads to difference in the effect *(kārya)*.

The word *'adhikaraṇa'* – substratum – has not been explained. The word *'adhikaraṇa'* and its subdivisions are explained next.

अधिकरणं जीवाजीवाः ॥७॥

[अधिकरणं] अधिकरण **[जीवाजीवाः]** जीव और अजीव ऐसे दो भेदरूप है; इसका अर्थ यह है कि आत्मा में जो कर्मास्रव होता है उसमें दो प्रकार का निमित्त होता है; एक जीव निमित्त और दूसरा अजीव निमित्त।

The substrata *(adhikaraṇa)* are in form of living *(jīva)* and the non-living *(ajīva)*.

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The characteristic attributes of the soul (the living) and the non-soul (the non-living) have been explained already. If so, why are these mentioned again? It is to indicate specifically that these constitute the substrata *(adhikaraṇa)*, and to indicate their special property as substrata *(adhikaraṇa)*. What is it? It is their condition of being the instruments of injury *(hiṃsā)*, and so on. It is contended that the soul (the living) and the non-soul (the non-living) are two, and so the dual, and not the plural, should have been used in the *sūtra*. But it is not so, for the modes *(paryāya)* of these constitute the substrata. The substance possessed of specific modes *(paryāya)* is the substratum, and not mere substance. Hence the plural is used. The soul (the living) and the non-soul (the non-living) are the substrata of what? From the context it means that these are the substrata of influx *(āsrava)*.

The living *(jīva)* substratum *(adhikaraṇa)* is described first.

आद्यं संरम्भसमारम्भारम्भयोगकृतकारितानुमतकषाय-
विशेषैस्त्रिस्त्रिस्त्रिश्चतुश्चैकशः ॥८॥

[आद्यं] पहला अर्थात् जीव अधिकरण-आस्रव
[संरम्भसमारम्भारम्भयोग कृतकारितानुमतकषायविशेषैः च]
संरम्भ-समारम्भ-आरम्भ, मन-वचन-कायरूप तीन योग,
कृत-कारित-अनुमोदना तथा क्रोधादि चार कषायों की विशेषता से **[त्रिः त्रिः त्रिः चतुः एकशः]** परस्पर मिलाने से ($3 \times 3 \times 3 \times 4 = 108$) भेदरूप है।

The first, living-substratum *(jīvādhikaraṇa)* of influx *(āsrava)*, is of three kinds in terms of planning *(saṃrambha)*, preparation *(samārambha)* and

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commencement *(ārambha)*; of three kinds in terms of (three kinds of) *'yoga'*; of three kinds in terms of doing *(kṛta)*, causing it done *(kārita)* and approval *(anumata)*; of four kinds in terms of (four kinds of) passions *(kaṣāya)*. All these, with their combinations, are of one hundred and eight kinds.

Formulating a plan to commit violence, etc., is planning *(saṃrambha)*. Collecting necessary materials for its execution is preparation *(samārambha)*. Commencement of it is *'ārambha'*. The threefold activity *(yoga)* has already been explained as bodily-activity *(kāyayoga)*, speech-activity *(vacanayoga)* and thought-activity *(manoyoga)*. To perform an action by oneself is doing *(kṛta)*. To get it performed by another is causing it done *(kārita)*. Endorsement of what has been done by another is approval *(anumata)*. Anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)* are the four passions *(kaṣāya)*. The word *'viśeṣa'* differentiates one thing from another. It is added to every term: planning, preparation, and so on. The substratum of the living comprises combination of all these – the first of three kinds, the second of three kinds, the third of three kinds, and the fourth of four kinds.

The living-substratum *(jīvādhikaraṇa)* due to planning *(saṃrambha)* is of thirty-six kinds as under: bodily-planning *(kāya-saṃrambha)* is of twelve kinds: anger-doing-bodily-planning *(krodha-kṛta-kāya-saṃrambha)*, pride-doing-bodily-planning *(māna-kṛta-kāya-saṃrambha)*, deceitfulness-doing-bodily-planning *(māyā-kṛta-kāya-saṃrambha)*, greed-doing-bodily-planning *(lobha-kṛta-kāya-saṃrambha)*, anger-others-bodily-planning *(krodha-kārita-kāya-saṃrambha)*, pride-others-bodily-planning *(māna-kārita-kāya-saṃrambha)*, deceitfulness-others-bodily-planning *(māyā-kārita-kāya-saṃrambha)*, greed-others-bodily-planning *(lobha-kārita-kāya-saṃrambha)*, anger-approval-bodily-planning *(krodha-anumata-kāya-saṃrambha)*, pride-approval-bodily-planning *(māna-anumata-*

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kāya-saṃrambha), deceitfulness-approval-bodily-planning *(māyā-anumata-kāya-saṃrambha)*, and greed-approval-bodily-planning *(lobha-anumata-kāya-saṃrambha)*. Similarly, the living-substratum *(jīvādhikaraṇa)* due to speech-planning *(vacana-saṃrambha)* is of twelve kinds, and due to thought-planning *(mana-saṃrambha)* too is of twelve kinds. These make up thirty-six.

In the same manner, there are thirty-six kinds of the living-substratum *(jīvādhikaraṇa)* due to preparation *(samārambha)*, and another thirty-six kinds due to commencement *(ārambha)*. All three add up to one hundred and eight. The term *'ca'* is intended to include the subtypes of each of the passions *(kaṣāya)*: that which leads to endless worldly existence *(anantānubandhī)*, that which hinders partial self-discipline *(apratyākhyāna)*, that which hinders complete self-discipline *(pratyākhyāna)*, and that which hinders perfect right-conduct *(saṃjvalana)*.

The non-living *(ajīva)* substratum *(adhikaraṇa)* is described next.

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥९॥

[**परम्**] दूसरा अजीवाधिकरण आस्रव [**निर्वर्तना द्वि**] दो प्रकार की निर्वर्तना [**निक्षेप चतुः**] चार प्रकार के निक्षेप [**संयोग द्वि**] दो प्रकार के संयोग और [**निसर्गा त्रिभेदाः**] तीन प्रकार के निसर्ग ऐसे कुल 11 भेदरूप है।

The non-living *(ajīva)* substratum *(adhikaraṇa)* comprises production *(nirvartanā)*, placing *(nikṣepa)*, combining *(saṃyoga)* and activation *(nisarga)* of two, four, two, and three kinds, respectively.

The word *'param'* – the rest – indicates that the *sūtra* refers to non-living *(ajīva)* substratum *(adhikaraṇa)* and not to be understood as

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subdivisions of the living *(jīva)* substratum.
'Nirvartanā' means execution or production. *'Nikṣepa'* means placing. *'Saṃyoga'* means combining. *'Nisarga'* means activation.
The substratum *'nirvartanā'* or production is of two kinds, production of the primary attributes *(mūlaguṇa nirvartanā)* and production of the secondary attributes *(uttaraguṇa nirvartanā)*. The first is of five kinds, namely, production of the body, speech, mind, inhalation and exhalation. Making objects of wood, clay, etc., or pictures, comprise the second kind. The substratum *'nikṣepa'* or placing is of four kinds. Placing things on the floor without examining for insects, etc., is *apratyavekṣita nikṣepādhikaraṇa*. Placing things without properly cleaning the floor is *duṣpramuṣṭa nikṣepādhikaraṇa*. Placing the books, the water-pot, the body, etc., quickly in a hurry is *sahasā nikṣepādhikaraṇa*. Placing things anywhere without care and not in an orderly fashion is *anābhoga nikṣepādhikaraṇa*. The substratum *'saṃyoga'* or combining or mixing is of two kinds. Mixing food, drink, etc., inappropriately is *bhaktapāna saṃyogādhikaraṇa*. Handling and assembling together things and implements without proper discrimination is *upakaraṇa saṃyogādhikaraṇa*. The substratum *'nisarga'* or activation is of three kinds. Activation of the body is *kāyanisargādhikaraṇa*. Activation of the speech is *vacananisargādhikaraṇa*. Activation of the mind is *manonisargādhikaraṇa*.
The non-living *(ajīva)* substratum *(adhikaraṇa)* of influx *(āsrava)* is thus described.

Influx *(āsrava)* of karmas, in general, has been explained. Now the causes of influx of specific karmas must be described. What causes influx of the first two kinds of karmas – knowledge-obscuring *(jñānāvaraṇa)* and faith-obscuring *(darśanāvaraṇa)*?

तत्प्रदोषनिह्नवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः ॥१०॥

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[**तत्प्रदोष निह्नव मात्सर्यान्तरायासादनोपघाताः**] ज्ञान और दर्शन के सम्बन्ध में करने में आये हुये प्रदोष, निह्नव, मात्सर्य, अन्तराय, आसादन और उपघात ये [**ज्ञानदर्शनावरणयोः**] ज्ञानावरण तथा दर्शनावरण कर्मास्त्रव के कारण हैं।

Spite against knowledge – *pradoṣa*, concealment of knowledge – *nihnava*, non-imparting of knowledge out of envy – *mātsarya*, causing impediment to acquisition of knowledge – *antarāya*, disregard of knowledge – *āsādana*, and disparagement of true knowledge – *upaghāta*, lead to the influx *(āsrava)* of knowledge-obscuring *(jñānāvaraṇa)* and faith-obscuring *(darśanāvaraṇa)* karmas.

When someone is giving an exposition of true knowledge, which is the means to the attainment of liberation, another person is spiteful and malignant in his attitude towards it. This is spite *(pradoṣa)*. A person seeking knowledge approaches a learned man. But the learned man for some reason or other conceals his knowledge saying that he is ignorant. This is concealment *(nihnava)* of knowledge. A man is learned. And knowledge is a worthy gift to be given. But out of envy he does not teach others. This is envy *(mātsarya)*. Impediment *(antarāya)* is placing obstacles in the way of a person acquiring knowledge. Disregard *(āsādana)* is renouncing by word or deed knowledge taught by another. Blaming true knowledge or calling it false is disparagement *(upaghāta)*. What is the difference between disregard *(āsādana)* and disparagement *(upaghāta)*? Lack of veneration or non-appreciation of true knowledge is disregard *(āsādana)*. But disparagement *(upaghāta)* is condemning true knowledge as false with the idea of destroying it. Thus there is difference between the two. The word *'tad'* – 'that' – in the *sūtra* refers to knowledge and perception. But it is contended that these are not the subjects under discussion, nor have these been mentioned. How, then, can these be indicated by 'that'?

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The reply is that it can be done from the point of view of the question. 'What causes influx of knowledge- and perception-obscuring karmas?' is the question. So, from the point of view of the question, 'that' refers to knowledge and perception. It means spite, etc., towards the learned possessed of knowledge and perception, and their means, as these are the basis of knowledge and perception. These (spite, etc.) are the causes of knowledge- and perception-obscuring karmas. It is seen that the same cause can produce several effects. In the same manner, spite, etc., can cause the influx of both knowledge- and perception-obscuring karmas. Or spite, etc., relating to knowledge cause the influx of knowledge-obscuring karmas. And those relating to perception cause the influx of karmas which obscure perception.

The causes of the influx of knowledge- and perception-obscuring karmas have been described. The causes of the influx of the feeling-producing *(vedanīya)* karmas are described next.

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभय-
स्थानान्यसद्वेद्यस्य ॥११॥

[आत्मपरोभयस्थानानि] अपने में, पर में और दोनों के विषय में स्थित **[दुःखशोकतापाक्रन्दनवधपरिदेवनानि]** दुःख, शोक, ताप, आक्रन्दन, वध और परिदेवन (अतिसंक्लेशपूर्वक रोना-पीटना) - ये **[असद्वेद्यस्य]** असातावेदनीय कर्म के आस्रव के कारण हैं।

Suffering *(duḥkha)*, sorrow *(śoka)*, agony *(tāpa)*, moaning *(ākrandana)*, injury *(vadha)* and lamentation *(parivedana)*, in oneself, in others, or in both, lead to the influx *(āsrava)* of karmas that cause unpleasant-feeling *(asātā vedanīya)*.

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Suffering *(duḥkha)* is the feeling of pain. The feeling of sadness at the loss or separation of desirable or useful things is sorrow *(śoka)*. The feeling of distress owing to disgrace is agony *(tāpa)*. Moaning *(ākrandana)* is weeping loudly out of anguish. Injury *(vadha)* is depriving one of life, the senses, strength or vigour, and respiration. Lamentation *(parivedana)* is the loud outcry (wailing) of an afflicted person by recalling the achievements of the departed and giving expression to these in order to evoke sympathy in others and secure help to oneself and others. Now, since sorrow *(śoka)*, etc., are only subdivisions of suffering *(duḥkha)*, there is no need to include all these. It is of course true. Still it is desirable or useful to mention a few subdivisions or species belonging to the genus or class to facilitate understanding. When the word 'cow' is not understood, then the particulars such as broken horns, black, white, etc., are mentioned in order to make it understood. Influx caused by suffering is possible in innumerable times the spatial units of the universe. Mention of only 'suffering' *(duḥkha)* would not have highlighted its numerous subdivisions. Therefore, a few of its subdivisions are mentioned in order to bring home the countless varieties of suffering. Owing to the presence of anger, etc., these may arise in oneself, in others and in both. All these lead to the influx *(āsrava)* of karmas which cause unpleasant-feeling *(asātā vedanīya)*.

If it is so, why should the followers of the *Arhat* practise and preach to others such things as pulling out the hair, fasting, standing in the sun, and so on? These cause suffering to them and to others. It is true but there is nothing wrong in it. The suffering caused by internal passions, such as anger, alone leads to the influx of karmas which cause unpleasant-feeling *(asātā vedanīya)*. A compassionate surgeon who operates a painful boil on the body of an ascetic free from stings does not attract demerit *(pāpa)* though, in the process, he causes suffering. The presence of mere external cause (without the presence of passions) does not produce influx *(āsrava)*. In the same way, the ascetic who is restive on seeing great misery of the worldly existence and is determined to destroy its cause, practises what is laid down in the

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Scripture with perfect equanimity in order to attain liberation. Since there is no evil feeling or wrath or anger even in the presence of suffering, there is no bondage of demerit. It has been proclaimed: "The implements used in curing the disease are not seen as the causes of pain or pleasure; the person undergoing treatment experiences pain or pleasure. Similarly, the ways and means adopted in traversing the path to liberation are not seen as the causes of pain or pleasure; the person treading the path experiences pain or pleasure."

The causes that lead to the influx of karmas which bring about unpleasant-feeling *(asātā vedanīya)* have been described. Now the causes of the influx of karmas that produce pleasant-feeling *(sātā vedanīya)* are described.

भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिः शौचमिति सद्वेद्यस्य ॥१२॥

[भूतव्रत्यनुकम्पा] प्राणियों के प्रति और व्रतधारियों के प्रति अनुकम्पा–दया **[दानसरागसंयमादियोगः]** दान, सरागसंयम आदि के योग **[क्षान्तिः शौचमिति]** क्षान्ति और शौच इत्यादि **[सद्वेद्यस्य]** सातावेदनीय कर्म के आस्रव के कारण हैं।

Compassion *(anukampā)* towards the living-beings *(bhūta)* in general and the devout *(vratī)* in particular, charity *(dāna)*, restraint-with-attachment *(sarāgasaṃyama)*, etc.[1], contemplation on the

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1 – These are: restraint-with-attachment *(sarāgasaṃyama)*, restraint-cum-non-restraint *(saṃyamāsaṃyama)*, involuntary-dissociation *(akāmanirjarā)* and childish-austerities *(bālatapa)*.

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aforementioned, equanimity *(kṣānti)*, and purity *(śauca)* – freedom-from-greed – lead to the influx *(āsrava)* of karmas that cause pleasant-feeling *(sātā vedanīya)*.

Living-beings *(bhūta)* are those who are born in different conditions of existence owing to the rise of karmas. The devout *(vratī)* are those who observe the five vows such as non-injury *(ahiṃsā)*. They are the householders, called *'saṃyatāsaṃyata'*, and the ascetics, called *'saṃyata'*, who renounce the world. Fellow-feeling for or distress at the sufferings of others, as if these were one's own, is compassion *(anukampā)*. Compassion is towards all living beings in general and to those who practise the five vows in particular. Bestowing gifts on others with the object of benefiting them is charity *(dāna)*. The one who makes an effort to put an end to worldly existence, but has not given up his attachment *(rāga)*, is called *'sarāga'*. To restrain oneself from undesirable activities towards living-beings and control one's senses is *'saṃyama'* – restraint. The *'saṃyama'* – restraint – of one who is with attachment *(sarāga)*, or restraint-with-attachment, is *'sarāgasaṃyama'*. *'Saṃyamasaṃyama'*, *'akāmanirjarā'*, and *'bālatapa'* are also included by the word *'ādi'*. *'Yoga'* is concentration or application of the mind. The application of the mind in these – compassion *(anukampā)*, charity *(dāna)*, and restraint-with-attachment *(sarāgasaṃyama)*, etc. – is intended in the *sūtra*. Equanimity *(kṣānti)* is the renunciation of the four passions *(kaṣāya)* like anger *(krodha)*. Freedom-from-greed is purity *(śauca)*. The word *'iti'* in the *sūtra* indicates 'these types'. Thus, the worship of Lord *Arhat* and rendering help or service – *vaiyāvṛattya* – to the young and the old ascetics are also included herein. Though the term living-beings *(bhūta)* includes those who observe vows, they are mentioned separately in order to indicate that they deserve compassion chiefly or pre-eminently. All these lead to the influx *(āsrava)* of karmas that cause pleasant-feeling *(sātā vedanīya)*.

The causes of the influx *(āsrava)* of deluding *(mohanīya)* karmas are to

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be described next. Deluding *(mohanīya)* karmas are of two kinds, faith-deluding *(darśanamohanīya)*, and conduct-deluding *(cāritra-mohanīya)*. The causes of the influx of the former are mentioned next.

केवलिश्रुतसंघधर्मदेवावर्णवादो दर्शनमोहस्य ॥१३॥

[केवलिश्रुतसंघधर्मदेवावर्णवादः] केवली, श्रुत, संघ, धर्म और देव का अवर्णवाद (अविद्यमान दोषों का प्रचार) करना सो **[दर्शनमोहस्य]** दर्शनमोहनीय कर्म के आस्रव का कारण है।

Attributing faults to the Omniscient *(kevalī)*, the Scripture *(śruta)*, the congregation of ascetics *(saṃgha)*, the true religion *(dharma)* and the celestial-beings *(deva)*, leads to the influx *(āsrava)* of faith-deluding *(darśana-mohanīya)* karmas.

Those whose knowledge is without obstruction are the Omniscients *(kevalī)*. They possess perfect knowledge. The most worthy disciples, called *gaṇadhara*, having exceptional brilliance and accomplishment, compose sacred texts that expound the Lord's teachings. These holy texts are the Scripture *(śruta)*. The fraternity of ascetics equipped with the trio of right faith, right knowledge, and right conduct – *ratnatraya* – is the congregation of ascetics – *saṃgha*. The religion *(dharma)* consists in non-injury *(ahiṃsā)*, as expounded in the Scripture. The four orders of celestial-beings *(deva)* have already been described in Chapter 4. Attributing faults to, or slandering, the great ones described above is *'avarṇavāda'*. This is the cause of influx of faith-deluding *(darśanamohanīya)* karmas. Examples of attributing faults – *avarṇavāda* – are: The Omniscients eat morsels of food and conduct themselves like ordinary men. The Scripture recommends

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meat-eating and drinking of wine. The ascetics are base-born and lack in cleanliness, etc. The religion taught by Lord Jina *(Tīrthaṅkara)* is devoid of merit; those who follow it will be reborn as demons. The celestial-beings eat meat and drink wine.

The causes of the influx of the second variety of deluding *(mohanīya)* karmas, conduct-deluding *(cāritramohanīya)*, are described now.

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥१४॥

[**कषायोदयात्**] कषाय के उदय से [**तीव्रपरिणामः**] तीव्र परिणाम होना सो [**चारित्रमोहस्य**] चारित्र मोहनीय के आस्रव का कारण है।

Intense dispositions induced by the rise of the passions *(kaṣāya)* cause the influx *(āsrava)* of conduct-deluding *(cāritramohanīya)* karmas.

The passions *(kaṣāya)* – anger, pride, deceitfulness and greed – have already been described (*sūtra* 2-6 and 6-4). Rise is ripening. Intense dispositions owing to the rise of passions *(kaṣāya)* are the cause of the influx *(āsrava)* of the conduct-deluding *(cāritramohanīya)* karmas. Actuating passions in self, engendering passions in others, debasing the conduct of the ascetics, embracing the guise of an ascetic and vows with a distressed mind, and so on, lead to the influx of passions-feeling – *kaṣāyavedanīya* – karmas. Then there are dispositions that lead to the influx of quasi-passions-feeling – *akaṣāyavedanīya* – karmas. Ridiculing right conduct, laughing at those in distress or misery, chuckling in wicked sport, excessive prattle and laughter, and so on, cause the influx of laughter – *hāsya vedanīya* – karmas. Desire for strange pleasures, disrelish of vows and minor vows, and so on, cause the influx of pleasure or liking – *rati vedanīya* – karmas. Promoting dissatisfaction in others, destroying the pleasures of others, association with the wicked, and so on, lead to the influx of disliking – *arati vedanīya* – karmas. Bewailing oneself, plunging others into

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sorrow, rejoicing at others' lamentation, and so on, cause the influx of sorrow – *śoka vedanīya* – karmas. Engulfing self with fear, causing fear in others, and so on, lead to the influx of fear – *bhaya vedanīya* – karmas. Disgust at noble deeds and virtuous conduct, taking interest in slandering, and so on, cause the influx of disgust – *jugupsā vedanīya* – karmas. Speaking what is untrue, playing tricks upon others, prying into others' faults or weaknesses, intense attachment, and so on, cause the influx of the female-sex-inclination – *strī vedanīya* – karmas. Slight anger, mildness, contentment with one's wife, and so on, cause the influx of the male-sex-inclination – *puruṣa vedanīya* – karmas. Great or intense passions, causing injury to concealed parts, assaulting other's wife, and so on, lead to the influx of the neuter-sex-inclination – *napuṃsaka vedanīya* – karmas.

The causes of the influx of deluding *(mohanīya)* karmas have been described. The causes of the influx *(āsrava)* of life-determining *(āyuḥ)* karmas will now be mentioned. First the causes of the influx of karmas that give rise to life in which the fruits are experienced till the end is mentioned.

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥१५॥

[**बह्वारम्भपरिग्रहत्वं**] बहुत आरम्भ और बहुत परिग्रह का भाव होना सो [**नारकस्यायुषः**] नरकायु के आस्रव का कारण है।

The influx *(āsrava)* of karmas which lead to life *(āyuḥ)* in the infernal regions is caused by dispositions of excessive activity that result in infliction of pain – *ārambha* – and attachment to possessions – *parigraha*.

'Ārambha' is activity which causes pain and suffering to the living-beings. *'Parigraha'* is attachment to possessions, namely, entertaining the thought that 'this object is mine'. The adjective

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'excessive' applies to both. Thus, excessive infliction of pain and excessive attachment to possessions cause the influx *(āsrava)* of life-karma *(āyuḥ)* which leads to birth in hell *(naraka)*. Perpetual cruel activity such as killing, appropriating others' wealth, excessive attachment to worldly objects and black *(kṛṣṇa)* thought-colouration *(leśyā)* with cruel-concentration *(raudradhyāna)* at the time of death – these cause the influx of life-karma *(āyuḥ)* which leads to birth in the infernal regions.

The influx of life-karma leading to birth in the infernal regions has been described. Now the influx of life-karma causing birth in the animal world must be explained.

माया तैर्यग्योनस्य ॥१६॥

[माया] माया [तैर्यग्योनस्य] तिर्यंचायु के आस्रव का कारण है।

Deceitfulness *(māyā)* causes the influx *(āsrava)* of karmas which lead to life *(āyuḥ)* in the animal and vegetable world – *tiryañca*.

Deceitful disposition of the soul caused by the particular conduct-deluding *(cāritramohanīya)* karma produces the influx of life-karma which leads to birth in the animal and vegetable world – *tiryañca*. The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue *(nīla)* and grey *(kāpota)* thought-colouration *(leśyā)* with sorrowful-concentration *(ārta-dhyāna)* at the time of death are the varieties of deceitful conduct.

The cause of the influx of life-karma leading to birth in the animal and vegetable world has been explained. What is the cause of the influx of life-karma leading to birth as a human being?

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अल्पारम्भपरिग्रहत्वं मानुषस्य ॥१७॥

[अल्पारम्भपरिग्रहत्वं] अल्प आरम्भ और अल्प परिग्रहपने का भाव [मानुषस्य] मनुष्यायु के आस्रव का कारण हैं।

The influx *(āsrava)* of karmas which lead to life as a human-being *(manuṣya)* is caused by dispositions of slight activity that result in infliction of pain – *ārambha* – and attachment to possessions – *parigraha*.

The causes of the influx of karmas which lead to birth in the infernal regions have already been described. The opposites of these cause the influx of karmas which lead to birth as a human being. To elaborate, the following are the causes: humility, gentle disposition, simplicity in behaviour, slight passions *(kaṣāya)*, being free from distressful disposition at the time of death, and so on.

Is that all which causes the influx of life-karma leading to birth as a human being?

स्वभावमार्दवं च ॥१८॥

[स्वभावमार्दवं] स्वभाव से ही सरल परिणाम होना [च] भी मनुष्यायु के आस्रव का कारण है।

Natural mildness *(mṛdutā)* also leads to the influx *(āsrava)* of life-karma leading to birth as a human being *(manuṣya)*.

The nature of being mild or gentle is mildness or gentleness – *mṛdutā* or *mārdava*. To be naturally mild is natural mildness. Natural means

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which comes without teaching or instruction. This natural mildness also leads to the influx of life-karma that causes birth as a human being. Why has this attribute been mentioned separately? It has been mentioned separately as it also leads to the influx of life-karma that leads to birth as a celestial-being.

Do these alone (as mentioned in *sūtra* 17 and 18) cause the influx of life-karma that leads to birth as a human being? No.

निश्शीलव्रतत्वं च सर्वेषाम् ॥१९॥

[निःशीलव्रतत्वं च] शील और व्रत का जो अभाव है वह भी [सर्वेषाम्] सभी प्रकार की आयु के आस्रव का कारण है।

Non-observance of vows *(vrata)* and supplementary-vows *(śīlavrata)* causes the influx *(āsrava)* of life-karma *(āyuḥ)* leading to birth among all the four states of existence.

The word *'ca'* – 'and' – is intended to include what have been referred to. Slight activity that results in infliction of pain – *ārambha* – and slight attachment to possessions – *parigraha* – are included herein. Thus, slight *ārambha*, slight *parigraha*, non-observance of vows *(vrata)* and supplementary-vows *(śīlavrata)* cause the influx *(āsrava)* of life-karma *(āyuḥ)* leading to birth among all the four states of existence. Vows *(vrata)* and supplementary-vows *(śīlavrata)* are explained later on. The dispositions which prompt non-observance of vows *(vrata)* and supplementary-vows *(śīlavrata)* cause the influx of all the four kinds of life-karmas. The word *'sarveṣām'* means all the four states of existence – as the infernal being *(nāraka)*, the human *(manuṣya)*, the plant and animal *(tiryañca)* and the celestial-being *(deva)*. Do these lead to birth in heaven also? Yes. Men and women in

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the lands of paradise *(bhogabhūmi)*, without observance of vows *(vrata)* and supplementary-vows *(śīlavrata)* are born in heaven after death.

What is the cause of the influx of life-karma that leads to birth as a celestial being *(deva)*?

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥२०॥

[सरागसंयम संयमासंयमाकामनिर्जरा बालतपांसि] सरागसंयम, संयमासंयम, अकामनिर्जरा और बालतप **[दैवस्य]** ये देवायु के आस्त्रव के कारण हैं।

Restraint-with-attachment *(sarāgasaṃyama)*, restraint-cum-non-restraint *(saṃyamāsaṃyama)*, involuntary-dissociation *(akāmanirjarā)* and childish-austerities *(bālatapa)* cause the influx *(āsrava)* of life-karma *(āyuḥ)* leading to birth as a celestial-being *(deva)*.

The first two have been explained. Persons confined or bound, or imprisoned are forced to endure hunger, thirst, continence, sleeping on the floor, dirt and distress without any inclination on their part. Still, these lead to dissociation of karmas. This is called involuntary dissociation *(akāmanirjarā)*. *'Bālatapa'* is the observance, by a person of perverted faith, of austerities involving unscientific affliction of the body and characterized by fraudulent conduct. These cause the influx of karmas leading to birth in all four orders of celestial beings *(deva)*.

Are these alone the cause of the influx of life-karma that leads to birth as celestial beings *(deva)*? No.

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सम्यक्त्वं च ॥२१॥

[सम्यक्त्वं च] सम्यक्त्व भी देवायु के आस्रव का कारण है। अर्थात् जो सराग सम्यग्दर्शन है वह भी देवायु के आस्रव का कारण है।

Right belief *(samyaktva)* also causes the influx *(āsrava)* of life-karma *(āyuḥ)* leading to celestial-birth *(deva)*.

The influx *(āsrava)* of life-karma *(āyuḥ)* leading to celestial-birth *(deva)* is supplied from the previous *sūtra*. Though right belief *(samyaktva)* is mentioned in general as the cause of the influx of life-karma *(āyuḥ)* leading to celestial-birth *(deva)*, it means birth in the heavens *(kalpa)*, commencing from the Saudharma *kalpa*. How? It is because right belief *(samyaktva)* is mentioned separately. Does the rule enunciated in the previous *sūtra* apply uniformly for birth in all classes of *deva*, without distinction? No. Restraint-with-attachment *(sarāgasaṃyama)* and restraint-cum-non-restraint *(saṃyamāsaṃyama)* lead to birth in the heavens *(kalpa)*, commencing from the Saudharma *kalpa*, for, in the absence of right belief *(samyaktva)*, these do not arise. Hence these two are included herein. The purport is that right belief *(samyaktva)*, even without observance of vows, also causes the influx of life-karma leading to birth as a heavenly *(vaimānika)* *deva*.[1]

The causes of the influx of physique-making *(nāma)* karmas have to be explained next. First, the influx of inauspicious *(aśubha)* physique-making *(nāma)* karmas is described.

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1 – Hence, persons with right belief *(samyaktva)*, except those whose bondage of life-karma has been accomplished prior to their attainment of right belief, will be reborn among the fourth class of *deva* – heavenly *(vaimānika)* – and not among the three lower classes, namely, the residential *(bhavanavāsī)*, the peripatetic *(vyantara)* and the stellar *(jyotiṣka)* *deva*.

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योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥२२॥

[**योगवक्रता**] योग में कुटिलता [**विसंवादनं च**] और विसंवादन अर्थात् अन्यथा प्रवर्तन [**अशुभस्य नाम्नः**] अशुभ नामकर्म के आस्रव के कारण हैं।

Crooked-activity *(yogavakratā)* and deception *(visaṃvādana)* cause the influx of inauspicious *(aśubha)* physique-making *(nāma)* karmas.

Activity *(yoga)* has been explained as of three kinds. *'Vakratā'* is crookedness, and hence crooked-activity *(yogavakratā)* is crookedness of activity. *'Visaṃvādana'* is deceiving others. Now, the two do not appear to be different. Yes, these appear to be the same. But there is this difference. Crooked-activity *(yogavakratā)* applies to oneself but deception *(visaṃvādana)* refers to others, i.e., misleading others. For instance, one is engaged in conduct that leads to heavenly pleasures and liberation. He is asked by another to leave it and get engaged in other unwholesome practices. This is deception *(visaṃvādana)*. These two kinds of activities cause the influx of inauspicious *(aśubha)* physique-making *(nāma)* karmas. By the term *'ca'* in the *sūtra*, wrong belief, envy, fickleness of mind, use of wrong weights and measures to benefit oneself, censuring others, praising oneself, etc., are included.

What are the causes of the influx of auspicious *(śubha)* physique-making *(nāma)* karmas?

तद्विपरीतं शुभस्य ॥२३॥

[**तद्विपरीतं**] उससे अर्थात् अशुभ नामकर्म के आस्रव के जो कारण कहे उनसे विपरीत भाव [**शुभस्य**] शुभ नामकर्म के आस्रव के कारण हैं।

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The opposites of these, namely, straightforward activity and honesty or candour, cause the influx of auspicious *(śubha)* physique-making *(nāma)* karmas.

The opposites are straightforwardness in one's activities of the body, the speech and the mind, and honesty or integrity. The opposites of those included by the term *'ca'* in the previous *sūtra* must also be taken. Thus, admiring others, reverence towards the virtuous and honouring them, adopting marks of honesty, fear of transmigration, avoidance of negligence, and so on, are included. These constitute the causes of the influx of auspicious *(śubha)* physique-making *(nāma)* karmas.

Are these alone the causes of physique-making *(nāme)* karmas, or is there any speciality? Yes. There is the influx of the *Tīrthaṅkara* name-karma *(nāmakarma)*, which is the cause of infinite, incomparable majesty and inconceivable splendour and which affects the conquest of the three worlds. If so, let the causes of its influx be enumerated.

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचारो-
ऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी
साधुसमाधिर्वैयावृत्त्यकरणमर्हदाचार्यबहुश्रुतप्रवचन-
भक्तिरावश्यकापरिहाणिर्मार्गप्रभावना प्रवचनवत्सलत्वमिति
तीर्थकरत्वस्य ॥२४॥

[**दर्शनविशुद्धिः**] 1- दर्शनविशुद्धि [**विनयसम्पन्नता**] 2- विनयसम्पन्नता [**शीलव्रतेष्वनतीचारः**] 3- शील और व्रतों में अनतिचार अर्थात् अतिचार का न होना [**अभीक्ष्णज्ञानोपयोगः**] 4- निरन्तर ज्ञानोपयोग [**संवेगः**] 5- संवेग अर्थात् संसार से भयभीत होना

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[शक्तितस्त्यागतपसी] 6-7- शक्ति के अनुसार त्याग तथा तप करना [साधुसमाधिः] 8- साधुसमाधि [वैयावृत्त्यकरणम्] 9- वैयावृत्त्य करना [अर्हदाचार्यबहुश्रुतप्रवचनभक्तिः] 10-13- अर्हत्-आचार्य-बहुश्रुत (उपाध्याय) और प्रवचन (शास्त्र) के प्रति भक्ति करना [आवश्यकापरिहाणिः] 14- आवश्यक में हानि न करना [मार्गप्रभावना] 15- मार्ग प्रभावना और [प्रवचनवत्सलत्वम्] 16- प्रवचनवत्सलत्व [इति तीर्थंकरत्वस्य] ये सोलह भावना तीर्थंकर-नामकर्म के आस्रव का कारण हैं।

The influx *(āsrava)* of the *Tīrthaṅkara* name-karma *(nāmakarma)* is caused by these sixteen: purity of right faith – *darśanaviśuddhi*, reverence – *vinayasampannatā*, observance of vows and supplementary vows without transgression – *śīlavratānaticāra*, ceaseless pursuit of knowledge – *abhīkṣṇa jñānopayoga*, perpetual fear of the cycle of existence – *saṃvega*, giving gifts (charity) – *tyāga*, practising austerities according to one's capacity – *tapa*, removal of obstacles that threaten the equanimity of ascetics – *sādhusamādhi*, serving the meritorious by warding off evil or suffering – *vaiyāvṛttya*, devotion to the Omniscient Lord – *arhatbhakti*, devotion to the chief preceptors – *ācāryabhakti*, devotion to the preceptors – *bahuśrutabhakti*, devotion to the Scripture – *pravacanabhakti*, practice of the six essential daily duties – *āvaśyakāparihāṇi*, propagation of the teachings of the Omniscient Lord – *prabhāvanā*, and fervent affection for one's brethren following the same path – *pravacanavatsalatva*.

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1. *Darśanaviśuddhi:* Faith in the path to liberation characterized by detachment, as preached by Lord Jina, is purity of faith. Right faith has been described already. It is characterized by eight qualities, freedom from doubt *(niḥśaṅkitatva)*, freedom from worldly desire *(niḥkāṅkṣitā)*, freedom from revulsion *(nirvicikitsitatva)*, freedom from superstitions *(amūḍhadṛṣṭitā)*, development of one's spiritual capacity *(upabṛṅhaṇa)*, ensuring steadiness of right faith and conduct *(sthitikaraṇa)*, joy and affection towards those following the path *(vātsalya)*, and propagation of the true path *(prabhāvanā)*. 2. *Vinayasampannatā:* Reverence is homage to the three-jewels *(ratnatraya)* which lead to liberation and the preceptors and the rest who initiate others to the path to liberation. 3. *Śīlavratānaticāra:* Faultless observance, without transgressions, of the vows of non-injury, etc., and the supplementary vows such as giving up anger, etc., which safeguard the vows. 4. *Abhīkṣṇa jñānopayoga:* Incessant cultivation of knowledge of the soul and other categories of substances is ceaseless pursuit of knowledge. 5. *Saṃvega:* It is the perpetual fear of the cycle of existence, or transmigration. 6. *Tyāga:* Charity is of three kinds, namely, gift of pure food *(āhāradāna)*, gift of dispelling fear *(abhayadāna)*, and gift of right knowledge *(jñāṇadāna)*. The giving of these to others according to one's capacity is charity. 7. *Tapa:* Practising austerities according to one's capacity is voluntary affliction of the body in conformity with the Scripture. 8. *Sādhu-samādhi:* When the treasury is on fire, attempts are made to extinguish it, as it benefits all. Similarly, the ascetic is the seat of rare virtues of vows and minor vows. Hence any obstacles that threaten the equanimity of ascetics are removed. 9. *Vaiyāvṛttya:* When suffering is imminent to the virtuous ascetics, it is warded off by proper methods. 10-13. *Arhatbhakti, ācāryabhakti, bahuśrutabhakti, pravacana-bhakti:* Devotion is the worship of the Omniscient Lord, the chief preceptors, the preceptors, and the Scripture. 14. *Āvaśyakāparihāṇi:* It is performance of the six essential duties at proper times. 15. *Prabhāvanā:* It is propagation of the teachings of Lord Jina by means of knowledge, austerities, gift, and worship. 16. *Pravacanavatsalatva:*

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It is love and affection, similar to the tender love of the cow for her calf, for one's brethren.

These sixteen observances, severally as well as together, are causes of the influx *(āsrava)* of the name-karma *(nāmakarma)* which leads to incarnation as the *Tīrthaṅkara*.

After describing the influx of physique-making karmas, influx of status-determining *(gotra)* karmas has to be explained. Influx of karmas that cause low-status is dealt with first.

परात्मनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च नीचैर्गोत्रस्य ॥२५॥

[**परात्मनिंदाप्रशंसे**] दूसरे की निंदा और अपनी प्रशंसा करना [**सदसद्गुणोच्छादनोद्भावने च**] तथा दूसरे के प्रगट गुणों को छिपाना और अपने अप्रगट गुणों को प्रसिद्ध करना सो [**नीचैर्गोत्रस्य**] नीच गोत्रकर्म के आस्रव के कारण हैं।

Censuring others, praising oneself, concealing good qualities present in others and proclaiming noble qualities absent in oneself, cause the influx *(āsrava)* of karmas which lead to low-status *(nīcagotra)*.

Censuring others is to proclaim defects in others, whether existing or not. This is *'paranindā'*. Proclaiming virtues in oneself is praise. This is *'ātmapraśaṃsā'*. These are taken respectively, that is censure of others and praise of oneself. The non-manifestation of a thing when there is obstruction is concealment. The manifestation of a thing in the absence of obstruction is proclaiming it. These two are taken respectively, that is concealing existent qualities (in others) –

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sadguṇocchādana – and proclaiming non-existent qualities (in oneself) – *asadguṇodbhāvana*. These lead to the influx of karmas which lead to low-status *(nīcagotra)*.

What is the cause of the influx of karmas that lead to high-status *(uccagotra)*?

तद्विपर्ययो नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥२६॥

[तद्विपर्ययः] उस नीच गोत्रकर्म के आस्रव के कारणों से विपरीत अर्थात् परप्रशंसा, आत्मनिंदा इत्यादि [च] तथा [नोचैर्वृत्त्यनुत्सेकौ] नम्रवृत्ति होना तथा अनुत्सेक – मद का अभाव – सो [उत्तरस्य] दूसरे गोत्रकर्म अर्थात् उच्च गोत्रकर्म के आस्रव के कारण हैं।

The opposites of those mentioned in the previous *sūtra* and humility *(namravṛtti)* and modesty *(anutseka)* cause the influx *(āsrava)* of karmas that lead to high-status *(uccagotra)*.

The word *'tad'* – 'that' – in the *sūtra* refers to the causes of the influx of karmas that lead to low-status, just mentioned. *'Viparyaya'* are the opposites. What are the opposites? The opposites are censuring oneself, praising others, proclaiming existent qualities (in others), and not proclaiming non-existent qualities (in oneself). Bowing before the virtuous with veneration is humility – *namravṛtti* or *nīcaiḥvṛtti*. To be free from pride in spite of possessing knowledge, etc., is modesty – *anutseka*. To be free from pride means the absence of egotism or haughtiness. These cause influx of karmas that lead to high-status *(uccagotra)*.

What is the cause of influx of obstructive *(antarāya)* karmas?

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विघ्नकरणमन्तरायस्य ॥२७॥

[**विघ्नकरणम्**] दान, लाभ, भोग, उपभोग तथा वीर्य में विघ्न करना सो [**अन्तरायस्य**] अन्तराय कर्म के आस्रव का कारण है।

Laying obstacles *(vighna)* (in way of charity, etc.) is the cause of the influx of obstructive *(antarāya)* karmas.

Charity *(dāna)*, etc., have been explained already (see *sūtra* 2-4). Laying obstacles in way of these causes influx of obstructive *(antarāya)* karmas. Now an objection is raised. Spite against knowledge – *pradoṣa*, concealment of knowledge – *nihnava*, etc., have been described as specific causes for the influx of knowledge- and perception-obscuring karmas (see *sūtra* 6-10). Are these specific causes for the influx of particular karmas or common causes for the influx of all karmas without any distinction? If these are admitted to be specific causes, then it will contradict the Scripture, for it is said in the Scripture that the seven karmas – with the exception of life-determining *(ayuḥ)* karma – flow into the soul simultaneously every instant. That will be a contradiction. If, on the other hand, these are considered as common causes, then it is not proper to mention these as specific causes. The justification is this. There is no fixed rule that the enumerated activities will cause bondage of all karmas with regard to space-bondage *(pradeśa bandha)*. But the enumerated activities cause the type of bondage that determines fruition – *anubhāga bandha* – every instant. Therefore, these have been mentioned separately.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे षष्ठोऽध्यायः समाप्तः ॥

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CHAPTER-7

THE FIVE VOWS

At the beginning of Chapter-5, while describing influx *(āsrava)*, it was said, in general, that virtuous *(śubha)* activity is the cause of merit *(puṇya)*. Now the virtuous *(śubha)* activity is explained specifically.

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥१॥

[**हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिः**] हिंसा, असत्य, चोरी, मैथुन और परिग्रह (अर्थात् पदार्थों के प्रति ममत्वरूप परिणमन) – इन पाँच पापों से (बुद्धिपूर्वक) निवृत्त होना सो [**व्रतम्**] व्रत है।

Desisting *(virati)* from injury *(hiṃsā)*, falsehood *(anṛta)*, stealing *(steya)*, unchastity *(abrahma)* and attachment-to-possessions *(parigraha)* is the (fivefold) vow *(vrata)*.

It has been described in later *sūtra(s)* that injury *(hiṃsā)* is severance of vitalities out of passion, and so on. Abstaining from these is called the vow *(vrata)*. The vow *(vrata)* is a deliberately declared and self-imposed observance. For instance, it can be a declaration in form of 'this must be done' or 'this must not be done'. A contention is raised. The dispositions of injury *(hiṃsā)*, etc., are not permanently present; how can these be the factors-of-action *(kāraka)*[1] that are dislodged

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1 – Factors-of-action *(kāraka)* are of six kinds: 1) the doer *(kartā)*, 2) the activity *(karma)*, 3) the instrument *(karaṇa)*, 4) the bestowal *(saṃpradāna)*, 5) the dislodgement *(apādāna)*, and 6) the substratum *(adhikaraṇa)*. Each of these is of two kinds: empirical sixfold factors-of-action *(vyavahāra ṣaṭkāraka)* and transcendental sixfold factors-of-action *(niścaya ṣaṭkāraka)*. (see *'Pravacanasāra'*, p. 21-23).

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(apādāna)? The answer is that in desisting from these dispositions deliberately, there is permanence in dislodgement. Hence these become the factors-of-action *(kāraka)* that are dislodged *(apādāna)*. Let us take the following example. A man desists from virtue. He reflects that virtue is difficult to be practised and its fruit is imaginary, that is, a matter of faith only. In the same manner, another man who is far-sighted reflects as follows. The thoughts of injury, etc., are the causes of sin or demerit. And those who indulge in sinful activities are punished here itself by the king and his authorities, and are also subjected to suffering later (in the next world). Thus, with his discriminating knowledge, he desists from injury, etc. Therefore, when the person desists from such activities using intellect or discrimination, it is appropriate to attribute permanence to dislodgement *(apādāna)*, which is a factor-of-action *(kāraka)*.

The word 'desisting' (abstaining) is added to every one of the terms – desisting from injury, desisting from falsehood, desisting from stealing, desisting from unchastity, and desisting from attachment-to-possessions. Non-injury is mentioned first as it is the most important of the vows. Just as the surrounding fence protects the corn, similarly, truth, etc., safeguard the vow of non-injury *(ahiṃsā)*. From the point of view of *'sāmāyika cāritra'* (see *sūtra* 9-18) – equanimity or concentration of mind wherein one desists from all harmful activities – the vow is one. And from the standpoint of reinitiation *(chedopasthapanā cāritra)* the same vow is spoken of as fivefold, as mentioned here. Now, is it not improper to describe non-injury, etc., as the causes of the influx *(āsrava)*, as these are included in the causes of stoppage *(saṃvara)*? Self-control *(gupti)* and regulation-of-activities *(samiti)* are mentioned as the causes of stoppage *(saṃvara)* of influx (see *sūtra* 9-2). Also, among the ten moral virtues or discipline – *dasa dharma* – self-restraint *(saṃyama)* is included; and self-restraint *(saṃyama)* must include the vow *(vrata)*. But there is no contradiction. There the reference is to the dissociation *(nivṛtti)* aspect of the stoppage *(saṃvara)* of influx *(āsrava)* which is characterized by abstinence. Here it is the indulgence *(pravṛtti)* aspect of active life that is

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emphasized. When violence, falsehood, stealing, unchastity and attachment are discontinued, non-violence, truth, non-stealing, chastity and detachment are practised. And it facilitates stoppage *(saṃvara)* of influx *(āsrava)* through self-control *(gupti)*, and so on. The ascetic who practises the vows easily stops the influx *(āsrava)*. Hence the vows are mentioned here separately. Now, should not the sixth minor-vow *(aṇuvrata)* of abstaining from eating at night be added here? No. It is included among observances for the vow of non-injury *(ahiṃsā)*. These are enumerated later (see *sūtra* 7-4). Among these is mentioned the practice of examining the food before eating to see that there are no organisms in it – *ālokitapānabhojana*. This encompasses abstaining from eating at night.

The subdivisions of the fivefold vow *(vrata)* are now given.

देशसर्वतोऽणुमहती ॥२॥

व्रत के दो भेद हैं – [देशतः अणुः] उपरोक्त हिंसादि पापों से एकदेश विरति सो अणुव्रत और [सर्वतः महती] सर्वदेश विरति सो महाव्रत है।

The vow is of two kinds, minor-vow *(aṇuvrata)* and great-vow *(mahāvrata)*, from the abstinence *(virati)* being partial or complete.

The word *'deśa'* refers to partial. The word *'sarva'* refers to complete. Desisting or abstinence *(virati)* is supplied from the previous *sūtra*. These are taken respectively. Partial abstinence is a minor-vow *(aṇuvrata)*, and complete abstinence is a great-vow *(mahāvrata)*. Each vow is of these two kinds. The practise of these vows with vigilance dispels suffering, just as an excellent medicine cures disease.

For what purpose and in what manner should the vows be practised or observed?

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तत्स्थैर्यार्थं भावनाः पञ्च पञ्च ॥३॥

[तत्स्थैर्यार्थं] उन व्रतों की स्थिरता के लिये **[भावनाः पञ्च पञ्च]** प्रत्येक व्रत की पाँच-पाँच भावनायें हैं। (भावों का बार-बार अनुशीलन करना सो भावना है।)

For the sake of strengthening the vows *(vrata)*, there are five observances *(bhāvanā)* for each of these.

In order to strengthen the vows, five observances (contemplations) – *bhāvanā* – for each of the vows *(vrata)* must be ascertained.

If so, what are the observances for the vow of non-injury *(ahiṃsā)*?

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥४॥

[वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि] वचनगुप्ति- वचन को रोकना, मनोगुप्ति- मन की प्रवृत्ति को रोकना, ईर्या समिति- चार हाथ जमीन देखकर चलना, आदाननिक्षेपण समिति- जीवरहित भूमि देखकर सावधानी से किसी वस्तु को उठाना-धरना और आलोकितपानभोजन- देखकर-शोधकर भोजन-पानी ग्रहण करना **[पञ्च]** ये पाँच अहिंसा व्रत की भावनायें हैं।

Control of speech – *vacanagupti*, control of thought – *manogupti*, regulation of movement – *īryāsamiti*, care in taking and placing things or objects – *ādānanikṣepaṇa-ṣamiti*, and examining food and drink – *ālokitapāna-*

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bhojana, are the five observances *(bhāvanā)* for the vow of non-injury *(ahiṃsā)*.

These are the five observances for the vow of non-injury *(ahiṃsā)*.

What are the observances for the second vow of truthfulness *(satya)*?

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचिभाषणं च पञ्च ॥५॥

[क्रोधलोभभीरुत्वहास्यप्रत्याख्यानानि] क्रोधप्रत्याख्यान, लोभप्रत्याख्यान, भीरुत्वप्रत्याख्यान, हास्यप्रत्याख्यान (अर्थात् क्रोध का त्याग करना, लोभ का त्याग करना, भय का त्याग करना, हास्य का त्याग करना) [अनुवीचिभाषणं च] और शास्त्र की आज्ञानुसार निर्दोष वचन बोलना [पञ्च] ये पाँच सत्यव्रत की भावनायें हैं।

Giving-up *(pratyākhyāna)* these four: anger *(krodha)*, greed *(lobha)*, fearfulness *(bhīrutva)* and jest *(hāsya)*, and speaking only faultless words – *anuvīcibhāṣaṇa* – are the five observances *(bhāvanā)* for the vow of truthfulness *(satya)*.

These are the five observances *(bhāvanā)* for the vow of truthfulness *(satya)*. Speaking only faultless words is *anuvīcibhāṣaṇa*.

What are the observances for the vow of non-stealing *(acaurya)*? The next *sūtra* describes the observances.

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शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धि-सधर्माविसंवादाः पञ्च ॥६॥

[शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धि-सधर्माविसंवादाः] शून्यागारवास- पर्वतों की गुफा, वृक्ष की पोल इत्यादि निर्जन स्थानों में रहना, विमोचितावास- दूसरों के द्वारा छोड़े गये स्थान में निवास करना, परोपरोधाकरण- किसी स्थान पर रहते हुये दूसरों को न हटाना तथा यदि कोई अपने स्थान में आवे तो उसे न रोकना, भैक्ष्यशुद्धि- शास्त्रानुसार भिक्षा की शुद्धि रखना और सधर्माविसंवाद- साधर्मियों के साथ 'यह मेरा है', 'यह तेरा है' ऐसा क्लेश न करना, **[पञ्च]** ये पाँच अचौर्यव्रत की भावनायें हैं।

Residence in a solitary place – *śūnyagārāvāsa*, residence in a deserted habitation – *vimocitāvāsa*, causing no hindrance to others – *paroparodhākaraṇa*, acceptance of clean food – *bhaikṣyaśuddhi*, and not bickering with the fellow monks – *sadharmāvisaṃvāda*, are the five observances *(bhāvanā)* for the vow of non-stealing *(acaurya)*.

Living in vacant or unoccupied places such as a cave, a hill, the hollow of a tree, etc., is *śūnyagārāvāsa*. Living in places, such as a house vacated by others, is *vimocitāvāsa*. Living in a manner that causes no hindrance to others is *paroparodhākaraṇa*. Living on clean food, free from organisms as laid down in the Scripture, is *bhaikṣyaśuddhi*. Not bickering with those following the same path with utterances like 'this is mine,' or 'that is yours,' is *sadharmāvisaṃvāda*. These are the five observances for the vow of non-stealing *(acaurya)*.

What are the observances for the fourth vow of continence or chastity *(brahmacarya)*?

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स्त्रीरागकथाश्रवणतन्मनोहरांगनिरीक्षणपूर्वरतानुस्मरण-वृष्येष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ॥७॥

[**स्त्रीरागकथाश्रवणत्यागः**] स्त्रियों में राग बढ़ाने वाली कथा सुनने का त्याग [**तन्मनोहरांगनिरीक्षणत्यागः**] उनके मनोहर अंगों को निरखकर देखने का त्याग [**पूर्वरतानुस्मरणत्यागः**] अव्रत अवस्था में भोगे हुए विषयों के स्मरण का त्याग [**वृष्येष्टरसत्यागः**] कामवर्धक गरिष्ठ रसों का त्याग और [**स्वशरीरसंस्कारत्यागः**] अपने शरीर के संस्कारों का त्याग [**पञ्च**] – ये पाँच बह्मचर्य व्रत की भावनायें हैं।

Renunciation *(tyāga)* of these – listening to stories that incite attachment for women, looking at the beautiful forms of women, recalling former sexual pleasures, delicious food that stimulates amorous desire, and adornment of the body – constitutes the five observances *(bhāvanā)* for the vow of chastity *(brahmacarya)*.

The word 'renunciation' *(tyāga)* is added to each of these, that is, renunciation of listening to stories inciting attachment for women, renunciation of the sight of beautiful women, and so on. These are the five observances for the vow of chastity *(brahmacarya)*.

What are the observances for the fifth vow of non-attachment *(aparigraha)*?

मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥८॥

[**मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि**] स्पर्शन आदि पाँचों इन्द्रियों के मनोज्ञ और अमनोज्ञ विषयों के प्रति राग और द्वेष का त्याग करना [**पञ्च**] सो पाँच अपरिग्रहव्रत की भावनायें हैं।

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Giving up attachment *(rāga)* and aversion *(dveṣa)* for agreeable *(manojña)* and disagreeable *(amanojña)* objects of the five senses constitutes five observances *(bhāvanā)* for the vow of non-attachment *(aparigraha* or *ākiṃcanya)*.

Renouncing attachment *(rāga)* and aversion *(dveṣa)* in the presence of agreeable and disagreeable objects of the senses – touch *(sparśana)*, etc. – constitute the five observances for the vow of non-attachment *(aparigraha* or *ākiṃcanya)*.

The observances for strengthening the vows have been described. Are there other contemplations also with regard to injury, etc., which lead to steadiness in practising the vows? Yes. Contemplations with regard to the opposites also are to be practised.

हिंसादिष्विहामुत्रापायावद्यदर्शनम् ॥९॥

[**हिंसादिषु**] हिंसा आदि पाँच पापों से [**इह अमुत्र**] इस लोक में तथा परलोक में [**अपायावद्यदर्शनम्**] अपाय और अवद्य का दर्शन - अर्थात् दुःख, आपत्ति, भय तथा निंद्यगति की - प्राप्ति होती है, ऐसा बारम्बार चिन्तवन करना चाहिये।

It is worthwhile to contemplate that injury *(hiṃsā)*, etc., lead to calamity *(apāya)* and reproach *(avadya)* in this world and in the next.

Calamity *(apāya)* wrecks activities which lead to prosperity and bliss. Reproach *(avadya)* is censure *(nińdā)*. One must contemplate that injury *(hiṃsā)*, etc., are nothing but calamity *(apāya)* and reproach

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(avadya). The blemishes of injury *(hiṃsā)*, etc., lead to calamity *(apāya)* and reproach *(avadya)* in this life and in the next.

This is now explained. Injury *(hiṃsā)* – He who commits violence or *hiṃsā* is always agitated and afflicted, and is actuated by a sense of animosity. He is subjected to pain, imprisonment and suffering in this world. And, after death, he takes an inauspicious birth. He is censured by all. It is, therefore, good to give up injury *(hiṃsā)* or violence. Falsehood *(anṛta)* – The person who speaks lies becomes untrustworthy. In this world he is meted out punishment such as the cutting off of the tongue. He is also subjected to torture by the vindictive persons who have been afflicted by his lies. After death, he is plunged into a miserable rebirth, and is despised by all. Hence it is good to renounce falsehood *(anṛta)*. Stealing *(steya)* – The thief, intent on depriving others of their possessions, is condemned by all. In this world he is beaten, given blows, put in bonds, and subjected to mutilation of hand, leg, ear, tongue, upper lip, and so on. His property is confiscated. And after death he takes an inauspicious birth and becomes despicable. Therefore it is good to desist from stealing *(steya)*. Unchastity *(abrahma)* – The mind of the unchaste person is ever agitated by lustful passion and amorous excitement. As the infatuated wild elephant, tricked by the female elephant, loses control over self and suffers blows, bonds and other torments, the same is the situation of the person agitated by lustful passion. Being infatuated, he is unable to discriminate between the good and the evil. And he is not able to do anything right or proper. Due to his lustful intercourse with other women, in this life itself, he is subjected to hatred and enmity, mutilation of the genital, blows, bonds and confiscation of property. After death, he takes a low birth and becomes despicable. Therefore it is good to desist from incontinence or unchastity *(abrahma)*. Attachment-to-possessions *(parigraha)* – The man with possessions is assailed by robbers, just as the vulture with a piece of meat in its beak is attacked by other birds. He also contracts many evils in the course of his efforts to earn and safeguard wealth. Like the fire which consumes any quantity of fuel, he does not find contentment with any amount of

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wealth. As he is subjugated by greed *(lobha)*, he pays no heed to what ought to be done and what ought not to be done. After death, he takes a mean birth, and is also despised as an avaricious person. Therefore it is good to desist from attachment-to-possessions *(parigraha)*.
In this way, the consequences, such as calamity and reproach, of injury *(hiṃsā)*, etc., should be contemplated.

The second contemplation relating to injury *(hiṃsā)*, etc., is now mentioned.

दुःखमेव वा ॥१०॥

[वा] अथवा ये हिंसादिक पाँच पाप [दुःखमेव] दुःखरूप ही हैं – ऐसा विचारना।

Or, it should be contemplated that injury *(hiṃsā)*, etc., are nothing but suffering.

It should be contemplated that injury, etc., are nothing but suffering. How are these nothing but suffering? These are nothing but suffering being the cause of suffering. For instance, by overlaying the effect *(kārya)* in the cause *(kāraṇa)*, we say that food is life. Similarly we say that wealth is life, as wealth begets food, and food sustains life. So also injury, etc., are the causes of karmas which produce unpleasant-feeling *(asātāvedanīya)*. And unpleasant-feeling *(asātāvedanīya)* is the cause of suffering. Thus, injury *(hiṃsā)*, etc., are figuratively referred to as suffering. That injury *(hiṃsā)*, etc., are suffering only is adduced by one's own experience as well as of others. Now, how can all these be said to be suffering when sensual-pleasures are seen to be providing happiness? But what sensual-pleasures provide is not happiness; it only relieves pain for the moment, as scratching in the case of a person suffering from itch or scabies.

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The next *sūtra* describes other observances *(bhāvanā)* or contemplations.

मैत्रीप्रमोदकारुण्यमाध्यस्थ्यानि च सत्त्वगुणाधिक-
क्लिश्यमानाविनेयेषु ॥११॥

[**सत्त्वेषु मैत्री**] प्राणीमात्र के प्रति निर्वैर बुद्धि [**गुणाधिकेषु प्रमोदं**] अधिक गुणवानों के प्रति प्रमोद (हर्ष) [**क्लिश्यमानेषु कारुण्यं**] दुःखी-रोगी जीवों के प्रति करुणा और [**अविनेयेषु माध्यस्थ्यं**] हठाग्रही मिथ्यादृष्टि जीवों के प्रति माध्यस्थ्य भावना - ये चार भावनायें अहिंसादि पाँच व्रतों की स्थिरता के लिये बारम्बार चिन्तवन करने योग्य हैं।

Benevolence *(maitrī)* towards all living-beings *(sattva)*, joy *(pramoda)* at the sight of the virtuous *(guṇādhika)*, compassion and sympathy *(kāruṇya)* for the afflicted *(kliśyamāna)*, and tolerance *(mādhyasthya)* towards the insolent and ill-behaved *(avineya)* are the other observances.

The desire that others should be free from suffering and pain is benevolence *(maitrī)*. Fervent affection as well as veneration in the presence of the virtuous *(guṇādhika)* is joy *(pramoda)*. The disposition to render assistance to the afflicted is compassion *(kāruṇya)*. Tolerance *(mādhyasthya)* or unconcern is freedom from attachment and revulsion based on desire and aversion. Those who take birth in several kinds of *yoni* and die, owing to the ripening of inauspicious karmas, are the living beings *(sattva* or *jīva)*. The virtuous *(guṇādhika)* are those in whom right knowledge, etc., abound. The afflicted *(kliśyamāna)* are those who suffer from anguish and distress

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on rise of the karmas that produce unpleasant-feeling *(asātāvedanīya)*. The ill-behaved *(avineya)* are those who don't listen to the reality of substances and fail to adopt virtues. Benevolence, etc., must be practised towards living beings and others respectively – that is, benevolence towards all living beings, devotion towards the virtuous, compassion towards the tormented, and unconcern towards the indecorous and insolent persons. He who conducts himself in this manner is able to practise non-injury *(ahiṃsā)* and other vows *(vrata)* to perfection.

Some other objects of contemplation are described.

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥१२॥

[संवेगवैराग्यार्थम्] संवेग अर्थात् संसार का भय और वैराग्य अर्थात् राग-द्वेष का अभाव करने के लिये **[जगत्कायस्वभावौ वा]** क्रम से संसार और शरीर के स्वभाव का चिन्तवन करना चाहिये।

In order to cultivate fright at the misery of worldly existence – *saṃvega* – and detachment to worldly objects – *vairāgya* – the nature of the universe – *jagatsvabhāva* – and the nature of the body – *kāyasvabhāva* – should also be contemplated.

The nature of the universe – *jagatsvabhāva* – is contemplated thus: the universe is eternal without beginning and end. It resembles the caneseat, the cymbal and the drum. In this universe the living beings have been roaming about, enduring misery in womb after womb, in the beginningless cycle of births and deaths, from infinite time past. Nothing is permanent here. Life is as uncertain as the bubbles that

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float on the water. And riches which beget sensual-pleasures are evanescent like the clouds and the lightning. By contemplating thus on the nature of the universe, fright at the misery of worldly existence is cultivated.

The nature of the body – *kāyasvabhāva* – is contemplated thus: the body is transitory, the cause of suffering and pain, worthless and unclean. By contemplating thus on the nature of the body, the inclination for sensual-pleasures is destroyed, and the attitude of detachment to worldly objects – *vairāgya* – is cultivated. Therefore, the nature of the universe and the body must be contemplated.

The vow *(vrata)* has been described as desisting from injury *(hiṃsā)*, etc. But specific activities that constitute injury *(hiṃsā)*, etc., have not been mentioned. Now these are explained one after another. First injury *(hiṃsā)* is defined.

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥१३॥

[प्रमत्तयोगात्] कषाय-राग-द्वेष अर्थात् अयत्नाचार (असावधानी-प्रमाद) के सम्बन्ध से अथवा प्रमादी जीव के मन-वचन-काय योग से [प्राणव्यपरोपणं] जीव के भाव-प्राण का, द्रव्य-प्राण का अथवा इन दोनों का वियोग करना सो [हिंसा] हिंसा है।

The severance of vitalities *(prāṇa)* due to the activity of the soul tinged with passionate disposition – *pramattayoga* – is injury *(hiṃsā)*.

'Pramāda' connotes the state of the soul with passions *(kaṣāya)*. The disposition of the soul with *'pramāda'* is called *'pramatta'*. The activity *(yoga)* of such a soul is *'pramattayoga'*. The ten vitalities or life-principles *(prāṇa)* are the five senses, and so on (see *sūtra* 2-14,

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p. 78). Severance of these vitalities (all the ten vitalities are not present in all living beings) is called injury *(hiṃsā)*. It is wicked as it causes pain and suffering to the living beings. The qualifying phrase 'activity of the soul tinged with passionate disposition' –*pramattayoga* – is intended to indicate that mere severance of the vitalities is not wicked. It has been said, "Even with the severance of life one is not stained with the sin of injury." Again it has been said, "The ascetic who observes diligently the fivefold regulation of activities *(samiti)* does not cause bondage even if he has caused injury to the living beings." From the spiritual standpoint, just as infatuation *(mūrcchā)* is called attachment-to-possession *(parigraha)*, the disposition of the soul tinged with attachment *(rāga)* is the cause of injury *(hiṃsā)*.

Now, it has been admitted in the Scripture that mere passionate attitude, even without the severance of vitalities, constitutes injury *(hiṃsā)* – "A person following right conduct, due to the absence of passions like attachment, does not commit the slightest of injury *(hiṃsā)* although he may have occasioned severance of vitalities. Infatuated by passions like attachment, when a person acts carelessly, he commits injury *(hiṃsā)*, whether the living being is killed or not." Yes, it is true. But there is no inconsistency in this. In case of the person tinged with passionate disposition – *pramattayoga* – there is the severance of life-principles, at least in thought. It has been said thus in the Scripture – "He who is tinged with passionate disposition causes injury *(hiṃsā)* to himself by himself. Whether injury *(hiṃsā)* is caused to other living beings or not is immaterial."

Injury *(hiṃsā)* has been defined. What is the definition of falsehood *(anṛta)* mentioned next to injury *(hiṃsā)*?

असदभिधानमनृतम् ॥१४॥

(प्रमाद के योग से) [असदभिधानं] जीवों को दुःखदायक अथवा मिथ्यारूप वचन बोलना सो [अनृतम्] असत्य है।

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Speaking what is not commendable – *asat* – is falsehood (*anṛta*).

The word *'sat'* connotes 'to laud'. What is not laudable is *'asat'*. Speaking what is not laudable is falsehood *(anṛta)*. To speak about something that does not exist is falsehood *(anṛta)*. *'Ṛta'* is truth. What is not *'ṛta'* is falsehood *(anṛta)*. What is not laudable? That which causes pain and suffering to the living beings is not commendable. It does not matter whether it refers to the actual fact or not. It has already been said that the other vows are intended to safeguard the vow of non-injury *(ahiṃsā)*. Therefore, it must be taken that words that lead to injury constitute falsehood *(anṛta)*.

Stealing *(steya)*, which is mentioned next to falsehood *(anṛta)*, is now defined.

अदत्तादानं स्तेयम् ॥१५॥

(प्रमाद के योग से) [**अदत्तादानं**] बिना दी हुई किसी भी वस्तु को ग्रहण करना सो [**स्तेयम्**] चोरी है।

Taking anything that is not given is stealing (*steya*).

'Ādāna' means 'to take'. Taking anything which is not given is *'adattādana'*. This has been called stealing or *'steya'*. If so, the letting in or taking in of karmic and quasi-karmic particles would tantamount to stealing, as these are not given by anybody. No, it is not the case. The convention regarding stealing is that it refers only to things in which 'giving' or 'taking' apply. How does it follow? It is implied by the use of the term *'adatta'* or 'not given'. Even then, when the ascetic moves about for food, he enters roads and gateways; that should constitute

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stealing. No. That does not constitute stealing as these are left free for anyone to pass through. The ascetic does not enter private roads and gateways which are closed and are not left free. Further, *'pramatta-yogāt'* – 'out of passion' – is supplied from the earlier *sūtra*. It implies that taking of anything 'out of passion' is stealing. And there is no passion in the ascetic who passes through the streets. It follows that activity actuated by impure dispositions is stealing *(steya)*, whether external objects are taken or not.

The fourth vow of unchastity *(abrahma)* is defined now.

मैथुनमब्रह्म ॥१६॥

[मैथुनमब्रह्म] जो मैथुन है सो अब्रह्म अर्थात् कुशील है।

Copulation *(maithuna)* is unchastity *(abrahma)*.

The desire of the man and the woman to touch and embrace each other owing to the rise of the conduct-deluding *(cāritramohanīya)* karmas is called *'mithuna'* and the resulting activity is called *'maithuna'*. Not all activities of the man and the woman together are *'maithuna'*; only the activities prompted by sexual desire are *'maithuna'*. Reference in the texts to the desire of a mare and a stallion indicate the same thing. Moreover 'out of passion' is supplied. By that only the action of a couple leading to sexual pleasure is included and not all activities. That which leads to enhancement of virtues like non-injury *(ahiṃsā)* is chastity *(brahma)*. The opposite of this is unchastity *(abrahma)*. What is it? It is copulation. Copulation promotes injury *(hiṃsā)*, etc. He who indulges in copulation causes injury to immobile and mobile beings. He utters falsehood, takes away things not given, and accumulates possessions, both living *(cetana)* and non-living *(acetana)*.

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The fifth vow, namely, attachment-to-possessions *(parigraha)*, is defined next.

मूर्च्छा परिग्रहः ॥१७॥

[मूर्च्छा परिग्रहः] जो मूर्च्छा है सो परिग्रह है।

Infatuation *(mūrcchā)* is attachment-to-possessions *(parigraha)*.

What is *'mūrcchā'* or infatuation? *'Mūrcchā'* is the activity relating to the acquisition and safeguarding of external possessions such as the cow, the buffalo, the jewels and the pearls, and also internal possessions like attachments *(rāga)* and desires. Now, conventionally the word *'mūrcchā'* is used to denote fainting or swooning. Why should it not mean fainting here? Yes, it is true. The verb *'mūrcch'* is used in the general sense of insensibility. What is mentioned in general applies to the particular also. The general meaning implies the particular meaning also. This is the section dealing with attachment. And the particular meaning of *'mūrcch'*, i.e., infatuation or delusion, is applicable here. A contention is raised. Accepting this particular meaning entails that only the internal possessions should be included and not the possession of external things. It is true. Of course, the internal thoughts only are included as being important. Even in the absence of external things, the disposition that 'this is mine' constitutes infatuation *(parigraha)*. Further, a doubt is raised. If only the internal thought – 'this is mine' – constitutes infatuation *(parigraha)* then knowledge *(jñāna)*, etc., would also fall under infatuation since knowledge is considered as 'this is mine', like the disposition of attachment *(rāga)*. But it is not so. The phrase 'out of passion' is supplied from the earlier *sūtra*. So the passionless person, possessed of right faith, knowledge and conduct, being free from

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delusion *(moha)* is free from infatuation *(mūrcchā)*. Further, knowledge, etc., being the inherent-nature *(svabhāva)* of the soul, are not fit to be cast off. So these are not infatuation *(mūrcchā)*. On the other hand, desire, etc., are fit to be cast off as these are the effects of karmas and contrary to the nature of the soul. So attachment to these is infatuation *(mūrcchā)*. Infatuation or attachment is at the root of all evils. Only in the presence of the idea that 'this is mine' does the man proceed to safeguard his possession. In safeguarding it, violence is bound to result. For its sake he utters falsehood. He also commits theft and attempts copulation. And this results in various kinds of pain and suffering in the infernal regions.

He, who realizes thus the evils of injury *(hiṃsā)*, etc., and the merits of non-injury *(ahiṃsā)*, etc., is vigilant in observing the vows *(vrata)*. He gets to what stage?

निश्शल्यो व्रती ॥१८॥

[व्रती] व्रती जीव [निःशल्यः] शल्य रहित ही होता है।

The votary *(vratī)* is free from stings *(śalya)*.

The thing that causes pain is called *'śalya'*. A thorn, a sting or similar sharp thing that causes pain to the body, is called a *'śalya'*. In this *sūtra*, the word *'śalya'* refers to dispositions that cause bodily and mental agony. Just as the sting causes pain to the body, the karma-generated harmful dispositions cause bodily and mental pain and, therefore, called *'śalya'*, figuratively. This is of three kinds, the sting of deceit – *māyā*, the sting of desire for enjoyment or pleasure – *nidāna*, and the sting of perverse attitude or wrong belief – *mithyādarśana*. He who is free from these three kinds of stings is called a votary without stings – *niḥśalya vratī*. Now it is contended thus. 'A person who is free

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from stings is *niḥśalya* and one who observes vows is called a votary *(vratī)*. But a person free from stings is not fit to be called a votary. For instance, a man who is carrying a staff cannot be said to carry an umbrella.' The reply is this. The votary *(vratī)* is one who is characterized by both the attributes, namely, being free from stings, and observing vows. The one who has not renounced the stings *(śalya)* but observes vows *(vrata)* cannot be called a votary *(vratī)*. What is meant is that the votary *(vratī)* is the one who observes vows *(vrata)* after first renouncing the stings *(śalya)*. For instance, a person is said to be rich in cows when he has plenty of milk and *ghee* (clarified butter). He cannot be said to be rich in cows in the absence of milk and *ghee*, even if he has several cows. So also, even if a person observes vows, he cannot be called a votary if he is not free from stings.

He who is free from stings and observes vows is a votary *(vratī)*. The subdivisions are given below.

अगार्यनगारश्च ॥१९॥

[अगारी] अगारी अर्थात् सागार (गृहस्थ) **[अनगारः च]** और अनगारी अर्थात् गृहत्यागी (मुनि) इस प्रकार व्रती के दो भेद हैं।

नोट– महाव्रतों को पालने वाले मुनि अनगारी कहलाते हैं और देशव्रत को पालने वाले श्रावक सागारी कहलाते हैं।

The householder – *agārī* – and the homeless ascetic – *anagārī* – are the two kinds of votaries *(vratī)*.

What is built for shelter is *'agāra'*. Thus, *'agāra'* is a home. He who has *'agāra'* is the householder – *agārī*. He for whom there is no home is the homeless ascetic – *anagāra*. Thus, there are two classes of votaries, the householder – *agārī* – and the homeless ascetic – *anagārī*. Now there is

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a contention. The ascetics, who stay in vacant habitations, temples, etc., would become *'agārī'*. And the laymen who leave home and stay in the woods for some reason, without renouncing sensual-pleasures, would become *'anagārī'*. But it is not so. What is intended is the psychical home – the *'bhāvāgāra'*. Owing to the rise of the conduct-deluding *(cāritramohanīya)* karmas, a person's thoughts are not turned away from home. This is called the psychical home – the *'bhāvāgāra'*. He who has it is a householder, even if he lives in a forest. The ascetic is free from such thoughts and so he is a homeless ascetic even if he lives in a home. Again, it is argued that the householder – *agārī* – cannot be a votary *(vratī)* as he observes vows only partially. But it is not so. The householder also is a votary from certain points of view. As an illustration, though a man lives in his home or remains in his bed-chamber, he says, "I live in the town." So, even a person who observes partial vows is called a votary from certain points of view *(naigama, saṃgraha* and *vyavahāra naya)*. Does partial observance of vows by the householder – *agārī* – mean the observance of one or two of the five vows? No, it is not so. The householder – *agārī* – observes all the five vows, albeit partially.

The householder votary – *agārī* – is explained further.

अणुव्रतोऽगारी ॥२०॥

[अणुव्रतः] अणुव्रत, अर्थात् एकदेश व्रत, धारने वाला सम्यग्दृष्टि जीव **[अगारी]** अगारी (सागार) है।

The one who observes minor-vows *(aṇuvrata)* is a householder – *agārī*.

The word *'aṇu'* indicates smallness. He whose vows are of minor nature is called a householder with minor vows – *agārī*. Why are his

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vows called of minor nature? It is because it is not possible for him to desist from all sins, like injury *(hiṃsā)*, completely. If so, what does he desist from? He desists from injury *(hiṃsā)* to the beings with two or more senses – *trasa jīva* – hence, he observes the first of the minor vows – *ahiṃsāṇuvrata*. The householder refrains from speaking lies, attributable to faults like fondness *(sneha)* and delusion *(moha)*, and potent cause of the destruction of his home or village; this is his second minor vow of speaking the truth – *satyāṇuvrata*. Out of the fear of punishment by the king or thinking that it may hurt someone, the householder certainly refrains from taking things not given to him. Moreover, his attraction for anything not given to him is reduced and thus he is said to observe the third minor vow of non-stealing – *acauryāṇuvrata*. His desire for sexual union with other (not one's own wife) married or unmarried women becomes extinct; this is the fourth minor vow of renouncing other women – *parastrītyāga aṇuvrata*. He limits his possessions, like riches, corn and land, of his own accord; this is the fifth minor vow of limiting possessions – *parigrahaparimāṇa aṇuvrata*.

Are these the only peculiarities of the householder, or are there others also?

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग-
परिभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥२१॥

[च] और फिर वह [**दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवा-सोपभोगपरिभोगपरिमाणातिथिसंविभागव्रतसंपन्नः**] दिग्व्रत, देशव्रत तथा अनर्थदण्डव्रत (ये तीन गुणव्रत), सामायिक, प्रोषधोपवास, उपभोग-परिभोग परिमाण तथा अतिथिसंविभागव्रत (ये चार शिक्षाव्रत) सहित भी होता है, अर्थात् व्रतधारी श्रावक पाँच अणुव्रत, तीन गुणव्रत और चार शिक्षाव्रत - इन बारह व्रतों सहित होता है।

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The householder with minor-vows *(aṇuvrata)* is also equipped with these supplementary vows: withdrawing from activity with regard to the direction – *digvirati*, withdrawing from activity with regard to the country – *deśavirati*, withdrawing from purposeless sin – *anarthadaṇḍavirati*, periodic concentration – *sāmāyikavrata*, fasting at regular intervals – *proṣadhopavāsavrata*, limiting consumable and non-consumable things – *upabhogaparibhogapaimāṇavrata*, and partaking of one's food after feeding the ascetic – *atithisaṃvibhāgavrata*.

The word *'virati'* – withdrawing from – is added to each of the first three. Thus, it should be read as withdrawing from the direction – *digvirati*, withdrawing from the country or region – *deśavirati*, and withdrawing from purposeless sinful activity – *anarthadaṇḍavirati*. These three are called *'guṇavrata'* as the word *'vrata'* is added on to every one of these. Further, the vow of concentration – *sāmāyikavrata*, fasting at regular intervals – *proṣadhopavāsavrata*, limiting consumable and non-consumable things – *upabhogaparibhoga-paimāṇavrata*, and partaking of one's food after feeding the ascetic – *atithisaṃvibhāgavrata*, are the other supplementary vows which are called *'śikṣāvrata'*. The householder who observes all these seven vows, besides, of course, the five minor vows mentioned already, is called *'viratāvirata'*, i.e., the one who observes abstinence as well as non-abstinence. It is explained as follows. The directions are east, west, and so on (the eight corners of the compass with the upward and the downward make up ten). Taking a resolve not to participate in activities beyond set limits in the directions, fixing the boundaries with well-known mountains, rivers, villages, towns, etc., is the vow of abstinence with regard to direction – *digvirati*. Since there is no injury *(hiṃsā)* caused by the householder to one- or more-sensed living beings beyond the fixed boundaries, he is supposed to observe great

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vows – *mahāvrata* – in the area outside his limited area of activity. Though there may be opportunity for gain outside his limited area, he does not direct his thoughts there. Thus he curbs his desire or greed *(lobha)*. The region determined by villages, and so on, is the country or province. Desisting from activity outside the chosen country is the vow of abstinence with regard to the country – *deśavirati*. As in the previous instance, the householder practising this vow is supposed to observe great vows – *mahāvrata* – beyond his country. The activity which leads to sin without any advantage to self or others is purposeless sin – *anarthadaṇḍa*. Withdrawing from such activity is to be free from purposeless sin – *anarthadaṇḍavirati*. Purposeless sin is of five kinds, namely, evil thought – *apadhyāna*, preaching of sin – *pāpopadeśa*, negligent activity – *pramādācarita*, giving of hurtful things – *hiṃsāpradāna*, and listening to undesirable stories – *aśubhaśruti*. Wishing how others may suffer from victory and defeat, punishment, bondage, mutilation, confiscation of their possessions, and so on, is evil thought – *apadhyāna*. Speaking evil words which incite others to cause suffering to animals, to pursue commerce and activities causing injury to the living beings, and so on, is preaching of sin – *pāpopadeśa*. Cutting trees, digging the earth, sprinkling water, and so on, without any purpose, is negligent activity – *pramādācarita*. Giving hurtful things, such as poison, thorn, weapon, fire, rope, whip and stick, is the fourth kind of purposeless sin, i.e., giving of hurtful things – *hiṃsāpradāna*. Listening to or narrating stories which provoke injury, lust, etc., is the fifth kind, i.e., listening to undesirable stories – *aśubhaśruti*.

The preposition *'sam'* means 'to become one'. For instance, *ghee* merges – becomes one – with the thing mixed. To merge or become one is *'samaya'*. That, which has oneness as its object, is *'sāmāyika'*. Thus, to become one with the self is *'sāmāyika'*. For the time and within the place of his concentration, the householder practising *'sāmāyika'* observes great vows – *mahāvrata* – since he is free from minute *(sūkṣma)* and gross *(sthūla)* injury *(hiṃsā)*, and other demerits. It is argued that, in that case, the householder should be deemed having

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perfect restraint – *sakalasaṃyama*. But it is untenable as there is the rise of the karmas which destroy complete restraint. In that case he should not be called as observing great vows – *mahāvrata*. No. He is called as observing great vows – *mahāvrata* – figuratively. It is like the generality says figuratively that the auspicious month *'caitra'* prevails year-round for the royal household.

The word *'proṣadha'* refers to the holy days in the lunar month. Abstaining from the pleasures of the five senses, and dwelling in the self in deep concentration is fasting *(upavāsa)*. It means giving up the four kinds of food. Fasting during *'proṣadha'* is *'proṣadhopavāsa'*. That is, fasting on the eighth and the fourteenth days of the lunar cycle. The fasting householder discards bodily upkeep, such as bath, perfume, garlands and ornaments, and spends time in a sacred place like the abode of a saint, a temple, or earmarked lonely apartment. He spends time listening to or making others listen to the holy discourses and contemplating on the contents of the Scripture, while refraining from all worldly activities *(ārambha)*.

Consumable things – *upabhoga* – are foods, drinks, perfumes, garlands of flowers, and so on, which can be enjoyed only once. Bedspreads, garments, ornaments, beds, chairs, houses, carriages, cars, and so on, are non-consumable things – *paribhoga* – as these can be enjoyed repeatedly. A limit is placed by the householder on possession of these things of *upabhoga* and *paribhoga*; this is called *upabhogaparibhogapaimāṇavrata*.

The householder who desires to avoid gross injury – *trasahiṃsā* – must abstain from honey, meat and wine, permanently. He must also renounce things like flowers of *'ketakī'* and *'arjuna'*, ginger, radish, etc., which are seats of infinite organisms and are fit to be called infinite-bodied *(anantakāya)*. Very little advantage is derived from these in spite of considerable injury *(hiṃsā)* caused. With regard to cars, carriages, ornaments, etc., the householder decides what is desirable and what is not. And thus he renounces the things undesirable for a limited period or for lifetime, according to his capacity.

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He who moves from place to place without transgressing his self-control *(saṃyama)* is called the guest *(atithi)*. Or, the guest *(atithi)* is one who comes on any date without prior intimation. Four things are offered to the guest – food, implements, medicine and shelter. Faultless food must be offered by the householder to the genuine ascetic treading the path to liberation and earnest in practising restraint *(saṃyama)*, with a pure heart. Implements, such as the Scripture, which promote right faith, and so on, must be presented to him. Proper medicine must be arranged for. Shelter must also be provided with great devotion.

The term *'ca'* – 'and' – at the end of the *sūtra* is intended to include the householder's duty mentioned next.

मारणान्तिकीं सल्लेखनां जोषिता ॥२२॥

तथा वह (व्रतधारी श्रावक) [**मारणान्तिकीं**] मारणान्तिक [**सल्लेखनां**] सल्लेखना का [**जोषिता**] प्रीतिपूर्वक सेवन करने वाला होता है।

Futher, the householder adopts, with a sense of contentment, the practice of dispassionately abandoning his body – *'sallekhanā'* – at the end of his life.

The loss of the senses and the vitalities at the end of one's duration of life – *āyuḥ* – that is the result of one's own modifications *(pariṇāma)*, is death *(maraṇa)*. The end refers to the particular state of existence. That state which has death as its end is *'maraṇānta'*. That which has *'maraṇānta'* as its object is *'māraṇantikī'*. To emaciate the body and the passions in the proper manner is *'sallekhanā'*. This means that the physical body and the internal passions *(kaṣāya)* are emaciated in the proper manner by abandoning their sources gradually at the approach of death. The householder observes *sallekhanā* at the end of his life. Shouldn't the word *'sevitā'* – adoption – be used instead of *'joṣitā'* in

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the *sūtra*? *'Joṣitā'* implies that the householder observes *sallekhanā* with a sense of contentment. Hence *'sevitā'*, though clear in meaning, is not used. Without willingness, *sallekhanā* cannot be imposed on anyone. When there is a sense of contentment, the householder adopts *sallekhanā* by himself. It is argued that *sallekhanā* is suicide since it involves voluntary severance of vitalities *(prāṇa)*. No, it is not suicide. In *sallekhanā* there are no associated faults due to negligence *(pramāda)*. It has been said earlier that the severance of vitalities *(prāṇa)* due to the activity of the soul tinged with passionate disposition – *pramattayoga* – is injury *(hiṃsā)*. (see *sūtra* 7-13). The householder without *'pramāda'* is without faults like attachment *(rāga)*. Only the person who kills himself by means of poison, weapon, etc., swayed by attachment *(rāga)*, aversion *(dveṣa)* or delusion *(moha)*, commits the crime of suicide. But he who embraces holy death observing *sallekhanā* is free from attachment *(rāga)*, etc. Hence in no way does he commit the crime of suicide. It has been said by Lord Jina: "Certainly, non-manifestation of faults like attachment *(rāga)* is non-injury *(ahiṃsā)* and manifestation of such faults is injury *(hiṃsā)*." Further, nobody welcomes death. As an example, the merchant engaged in sale, purchase and storage of various commodities does not welcome the destruction of his storehouse. If any reason for its destruction arises, he tries his best to safeguard the storehouse. But if its destruction is imminent he tries to save from ruin at least the commodities. Similarly, the householder engaged in acquiring the commodities of vows and supplementary vows does not desire the ruin of the receptacle of these virtues, namely, the body. But when the body faces danger, he tries to avert it in a righteous manner, without violating his vows. In case it is not possible to avert the danger to the body, it makes sense that he tries to safeguard his vows at least. How can such an effort be called suicide?

It has been said that the votary *(vratī)* is free from stings *(śalya)*. Wrong-belief *(mithyādarśana)* also is a sting *(śalya)*. Therefore, the votary who is a right-believer *(samyagdṛṣṭi)* ought to be free from

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stings. Is the right-believer *(samyagdṛṣṭi)* votary free from transgressions? It is clarified that sometimes, owing to delusion *(moha)*, the following transgressions do occur in case of the right-believer *(samyagdṛṣṭi)*.

शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः
सम्यग्दृष्टेरतिचाराः ॥२३॥

[**शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः**] शंका, कांक्षा, विचिकित्सा, अन्यदृष्टि की प्रशंसा और अन्यदृष्टि का संस्तव – ये पाँच [**सम्यग्दृष्टेः अतिचाराः**] सम्यग्दृष्टि के अतिचार हैं।

Doubt in the teachings of Lord Jina – *śaṅkā*, desire for worldly enjoyment – *kāṅkṣā*, repugnance or disgust at the afflicted – *vicikitsā*, admiration for the knowledge and conduct of the wrong-believer – *anyadṛṣṭipraśaṃsā* and praise of the wrong-believer – *anyadṛṣṭisaṃstava*, are the five transgressions of the right-believer *(samyagdṛṣṭi)*.

Qualities like freedom from doubt – *niḥśaṅkitva* – etc., have been explained earlier in *'darśanaviśuddhi…'* (see *sūtra* 6-24). Doubt, etc., are the opposites of those qualities. What is the distinction between admiration *(praśaṃsā)* and praise *(saṃstava)*? Admiration *(praśaṃsā)* is attributing knowledge and conduct to the wrong-believer *(mithyādṛṣṭi)* in one's own thought. Expression of existent or non-existent qualities in the wrong-believer *(mithyādṛṣṭi)* is praise *(saṃstava)*. This is the difference between the two. Now, eight qualities have been mentioned for right belief *(samyagdarśana)*. Should not the transgressions be eight? No, it is not necessary. The author lays down five transgressions each for the primary vows and

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the supplementary vows. Hence, here also he mentions only five transgressions; the transgressions of admiration *(praśaṃsā)* and praise *(saṃstava)* encompass the other transgressions.

The transgressions of the right-believer *(samyagdṛṣṭi)* have been mentioned. Are there any transgressions for the vows and the supplementary vows also? Yes. The number of transgressions for these is indicated in the next *sūtra*.

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥२४॥

[व्रतशीलेषु] व्रत और शीलों में भी [यथाक्रमं] अनुक्रम से प्रत्येक में [पञ्च पञ्च] पाँच-पाँच अतिचार हैं।

There are five transgressions for each of the vows *(vrata)* and the supplementary-vows *(śīlavrata)*.

The compound *'vrataśīleṣu'* means with regard to the vows *(vrata)* and the supplementary-vows *(śīlavrata)*. It is contended that the inclusion of the supplementary-vows *(śīlavrata)* is unnecessary as these are implied in the vows *(vrata)*. But it is not unnecessary. The idea is to highlight the specifics too which safeguard the primary vows *(vrata)* of non-injury *(ahiṃsā)*, etc. The word *'śīla'* in the *sūtra* indicates the inclusion of the supplementary-vows *(śīlavrata)* such as abstaining from the direction – *digvirati*.

Since this section refers to the conduct of the householder, the five transgressions for each of his vows *(vrata)* and supplementary-vows *(śīlavrata)* are mentioned. Now the transgressions of the vow of non-injury *(ahiṃsā)* are described.

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बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥२५॥

[बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः] बन्ध, वध, छेद, अधिक भार लादना और अन्न-पान का निरोध करना – ये पाँच अहिंसाणुव्रत के अतिचार हैं।

Binding – *bandha*, beating – *vadha*, mutilating limbs – *cheda*, overloading – *atibhārāropaṇa,* and withholding food and drink – *annapānanirodha,* are the five transgressions of the first minor vow of non-injury *(ahiṃsāṇuvrata)*.

Creating obstruction in the movement of the living being, as it wishes to move, is binding – *bandha*. The word *'vadha'* in the *sūtra* does not mean killing or severance of vitalities as these have already been renounced on adoption of the vow of non-injury *(ahiṃsā)*. What *'vadha'* means here is beating with a stick, a whip or a cane. Mutilation – *cheda* – is cutting off of limbs such as the ear and the nose. Overloading – *atibhārāropaṇa* – is loading an animal or a human being with more weight than what can reasonably be carried. Withholding food and drink – *annapānanirodha* – is denying these to the animal when it is hungry and thirsty. These five are the transgressions of the minor vow of non-injury – *ahiṃsāṇuvrata*.

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहार-साकारमन्त्रभेदाः ॥२६॥

[मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्र-भेदाः] मिथ्योपदेश, रहोभ्याख्यान, कूटलेखक्रिया, न्यासापहार और साकारमंत्रभेद – ये पाँच सत्याणुव्रत के अतिचार हैं।

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Perverted teaching – *mithyopadeśa*, divulging what is done in secret – *rahobhyākhyāna*, writing falsely – *kūṭalekhakriyā*, misappropriation – *nyāsāpahāra*, and proclaiming others' thoughts – *sākāramańtrabheda* – are the five transgressions of the second minor vow of truthfulness *(satyāṇuvrata)*.

Perverted teaching – *mithyopadeśa* – is misdirecting another who is on path to self-attainment and salvation, or to deceive him through false teaching. Divulging what is done in secret – *rahobhyākhyāna* – is revealing what has been done in secret by a couple. Writing falsely – *kūṭalekhakriyā* – is forgery or preparing false records in order to cheat someone. Prompted by others, one falsely affirms what has not been said or done by another. Misappropriation – *nyāsāpahāra* – is taking for oneself gold and other things entrusted to one's care by another. When a person deposits certain things with another, and later on, by mistake, asks for less than what he had deposited, the other person confirms it and takes the rest for himself. Proclaiming others' thoughts – *sākāramańtrabheda* – is guessing others' thoughts by their posture, facial expression, etc., and proclaiming these out of envy. These are the five transgressions of the minor vow of truthfulness *(satyāṇuvrata)*.

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिक-
मानोन्मानप्रतिरूपकव्यवहाराः ॥२७॥

स्तेनप्रयोग - चोरी के लिये चोर को प्रेरणा करना या उसका उपाय बताना इत्यादि, **तदाहृतादान** - चोर से चुराई हुई वस्तु को ग्रहण करना, **विरुद्धराज्यातिक्रम** - राज्य की आज्ञा के विरुद्ध चलना,

....

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हीनाधिक-मानोन्मान - देने-लेने के बाँट तराजू आदि कम-ज्यादा रखना और **प्रतिरूपकव्यवहार** - कीमती वस्तु में कम कीमत की वस्तु मिलाकर दूसरों को ठगना - ये अचौर्याणुव्रत के अतिचार हैं।

Prompting another to steal – *stenaprayoga*, receiving stolen goods – *stena āhṛtādāna*, buying against the law – *viruddharājyātikrama*, using false weights and measures – *hīnādhikamānonmāna*, and deceiving others with artificial or imitation goods – *pratirūpakavyavahāra*, are the five transgressions of the third minor vow of non-stealing *(acauryāṇuvrata)*.

Prompting a person to steal, prompting him to do so through another, or approving of the theft, is the first transgression – *stenaprayoga*. The second – *stena āhṛtādāna* – is receiving stolen goods from a person whose action has neither been prompted nor approved by the recipient. This is a transgression as the goods have been taken otherwise than by just means. Buying against the law – *viruddha-rājyātikrama* – is to buy and sell contraband goods and not following the law in trade and commerce. Cheating others by use of false weights and measures in order to obtain more and give less is the fourth transgression – *hīnādhikamānonmāna*. Deceiving others with artificial gold, synthetic diamonds, and so on, is the fifth transgression – *pratirūpakavyavahāra*. These five are the transgressions of the third minor vow of non-stealing *(acauryāṇuvrata)*.

परविवाहकरणेत्वरिकापरिगृहीताऽपरिगृहीता-
गमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ॥२८॥

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परविवाहकरण - दूसरे के पुत्र-पुत्रियों का विवाह करना-कराना, **इत्वरिकापरिगृहीतागमन** - पति-सहित व्यभिचारिणी स्त्रियों के पास आना-जाना, लेन-देन रखना, रागभाव पूर्वक बात-चीत करना, **इत्वरिकाऽपरिगृहीतागमन** - पति-रहित व्यभिचारिणी स्त्री (वेश्यादि) के यहाँ आना-जाना, लेन-देन आदि का व्यवहार रखना, **अनङ्गक्रीडा** - अनंगक्रीड़ा अर्थात् कामसेवन के लिये निश्चित् अंगों को छोड़कर अन्य अंगों से कामसेवन करना, और **कामतीव्राभिनिवेश** - कामसेवन की तीव्र अभिलाषा, ये पाँच ब्रह्मचर्याणुव्रत के अतिचार हैं।

Bringing about others' marriage – *paravivāhakaraṇa*, intercourse with an unchaste married woman – *itvarikā parigṛhītāgamana*, cohabitation with a harlot – *itvarikā aparigṛhītāgamana*, perverted sexual practice – *anańgakrīḍā*, and excessive sexual-desire – *kāmatīvrābhiniveśa* – are the five transgressions of the fourth minor vow of contentment with one's wife *(svadārasańtoṣa aṇuvrata)*.

Marriage – *'vivāha'* – consists in taking a woman for wife. The marriage of others is *'paravivāha'*. Bringing about or causing the marriage of others – *paravivāhakaraṇa* – is the first transgression. The one whose nature is moving around is *'itvarī'*. The woman who likes to go to other men is *'itvarikā'* – a contemptible adulteress. *'Parigṛhītā'* is a married woman. *'Aparigṛhītā'* is a harlot without a husband. Cohabitation with *'parigṛhītā'* is *itvarikā parigṛhītā-gamana*. Cohabitation with *'aparigṛhītā'* is *itvarikā aparigṛhītā-gamana*. Sexual intercourse by other than the generative organ is a perverted practice – *anańgakrīḍā*. The last is excessive sexual-desire – *kāmatīvrābhiniveśa*. These are the five transgressions of the minor vow of contentment with one's wife *(svadārasańtoṣa aṇuvrata)*.

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क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्य-
प्रमाणातिक्रमाः ॥२९॥

[**क्षेत्रवास्तुप्रमाणातिक्रमाः**] क्षेत्र और रहने के स्थान के परिमाण का उल्लंघन करना [**हिरण्यसुवर्णप्रमाणातिक्रमाः**] चाँदी और सुवर्ण के परिमाण का उल्लंघन करना [**धनधान्यप्रमाणातिक्रमाः**] धन (पशु आदि) तथा धान्य के परिमाण का उल्लंघन करना [**दासीदासप्रमाणातिक्रमाः**] दासी और दास के परिमाण का उल्लंघन करना तथा [**कुप्यप्रमाणातिक्रमाः**] वस्त्र, बर्तन आदि के परिमाण का उल्लंघन करना – ये पाँच अपरिग्रह अणुव्रत के अतिचार हैं।

Exceeding the limits set by oneself with regard to cultivable land and houses – *kṣetra-vāstu*, gold and silver coins and ornaments – *hiraṇya-suvarṇa,* cattle and corn – *dhana-dhānya,* female and male servants – *dāsī-dāsa,* and clothes and utensils – *kupya,* are the five transgressions of the fifth minor vow of limiting possessions *(parigrahaparimāṇa aṇuvrata)*.

'Kṣetra' means the land in which corn is grown. *'Vāstu'* is habitation or place of residence. *'Hiraṇya'* means stamped coins of precious metals. *'Suvarṇa'* means gold ornaments, etc. *'Dhana'* is wealth in form of cows, and so on. *'Dhānya'* denotes corn such as rice and wheat. *'Dāsī-dāsa'* means men and women servants. *'Kupya'* means silk and cotton cloth, silken garments, sandalwood paste, etc. Utensils are also included. The householder takes a resolve: "With regard to these, my possessions shall be only so much and not above this limit." Exceeding the set limits with regard to these five – *kṣetra-vāstu, hiraṇya-suvarṇa, dhana-dhānya, dāsī-dāsa,* and *kupya* – out of excessive greed

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constitute five transgressions of the minor vow of limiting possessions *(parigrahaparimāṇa aṇuvrata)*.

The transgressions of the vows have been described. Now the transgressions of the supplementary vows are described.

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥३०॥

[**ऊर्ध्वव्यतिक्रम**] मर्यादा से अधिक ऊंचाई वाले स्थलों में जाना, [**अधःव्यतिक्रम**] मर्यादा से नीचे (कुँआ, खान आदि) स्थानों में उतरना, [**तिर्यक्व्यतिक्रम**] मर्यादा के अतिरिक्त गुफा आदि में जाना, [**क्षेत्रवृद्धि**] की हुई मर्यादा का परिमाण बढ़ा लेना और [**स्मृत्यन्तराधान**] क्षेत्र की मर्यादा को भूल जाना - ये पाँच दिग्व्रत के अतिचार हैं।

Transgressing *(vyatikrama)* the limits set in the directions, namely, upward *(ūrdhva)*, downwards *(adhaḥ)*, and transverse *(tiryag)*, enlarging boundaries in the accepted directions – *kṣetravṛddhi*, and forgetting the boundaries set – *smṛtyantarādhāna*, are the five transgressions of the supplementary vow of abstaining from activity with regard to the direction – *digviratīvrata*.

Exceeding the limit set with regard to the direction, is a transgression. This, in short, is of three kinds – transgression upwards – *ūrdhva-vyatikrama*, transgression downwards – *adhovyatikrama*, and transgression in transverse direction – *tiryagvyatikrama*. Examples of these three transgressions are climbing a mountain, descending into a well and entering a cave, respectively. Enlarging the boundaries in the

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accepted directions out of greed is the fourth transgression, called *kṣetravṛddhi*. This transgression may be due to negligence, infatuation or attachment. Forgetting the limits set is the fifth transgression, called *smṛtyantarādhāna*. These five are the transgressions of the supplementary vow of abstaining from activity with regard to the direction – *digviratívrata*.

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥३१॥

[**आनयन**] मर्यादा से बाहर की चीज को मंगाना, [**प्रेष्यप्रयोग**] मर्यादा से बाहर नौकर आदि को भेजना, [**शब्दानुपात**] खाँसी, शब्द आदि से मर्यादा के बाहर जीवों को अपना अभिप्राय समझा देना, [**रूपानुपात**] अपना रूप आदि दिखाकर मर्यादा के बाहर के जीवों को इशारा करना और [**पुद्गलक्षेपाः**] मर्यादा के बाहर कंकर, पत्थर आदि फेंककर अपने कार्य का निर्वाह कर लेना – ये पाँच देशव्रत के अतिचार हैं।

Sending for something outside the country of one's resolve – *ānayana*, commanding someone there to do thus – *preṣyaprayoga*, indicating one's intentions by sounds – *śabdānupāta*, by showing oneself – *rūpānupāta*, and by throwing clod, etc. – *pudgalakṣepa*, are the five transgressions of the supplementary vow of abstaining from activity with regard to the country – *deśavirativrata*.

Ānayana is ordering someone to bring something from a country outside the mental resolve. Commanding someone, "Do this," outside the limit is *preṣyaprayoga*. Making known one's intentions to someone outside the mental resolve by signs such as coughing, grunting, etc., is

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śabdānupāta. Showing oneself up to someone outside the mental resolve is *rūpānupāta*. Signalling to someone outside the mental resolve by throwing clod, etc., is *pudgalakṣepa*. These are the five transgressions of the supplementary vow of abstaining from activity with regard to the country – *deśavirativrata*.

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोग-परिभोगानर्थक्यानि ॥३२॥

[**कन्दर्प**] राग से हास्यसहित अशिष्ट वचन बोलना, [**कौत्कुच्य**] शरीर की कुचेष्टा करके अशिष्ट वचन बोलना, [**मौखर्य**] धृष्टतापूर्वक बहुत ज्यादा बोलना, [**असमीक्ष्याधिकरण**] बिना प्रयोजन मन, वचन, काय की प्रवृत्ति करना और [**उपभोगपरिभोगानर्थक्य**] भोग तथा उपभोग के पदार्थों का आवश्यकता से अधिक संग्रह करना – ये पाँच अनर्थदण्डव्रत के अतिचार हैं।

Vulgar jokes – *kandarpa*, vulgar jokes accompanied by gesticulation – *kautkucya*, garrulity – *maukharya*, unthinkingly indulging in too much action – *asamīkṣyādhikaraṇa*, and keeping too many consumables and non-consumables – *upabhogaparibhogānarthakya*, are the five transgressions of the supplementary vow of withdrawing from purposeless sin – *anarthadaṇḍavirativrata*.

Employing vulgar language mixed with laughter out of excessive attachment *(rāga)* is *kandarpa*. The same accompanied by undesirable gesticulation is *kautkucya*. Indulging in meaningless and unrestrained talk out of self-importance is *maukharya*. Indulging in too much action without considering the object is *asamīkṣyādhi-*

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karaṇa. Accumulation of consumable and non-consumable objects beyond one's needs is *upabhogaparibhogānarthakya*. These are the five transgressions of the supplementary vow of abstaining from purposeless sin – *anarthadaṇḍavirativrata*.

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥३३॥

[**योगदुष्प्रणिधान**] मन सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, वचन सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, काय सम्बन्धी परिणामों की अन्यथा प्रवृत्ति करना, [**अनादर**] सामायिक के प्रति उत्साह रहित होना, [**स्मृत्यनुपस्थान**] एकाग्रता के अभाव को लेकर सामायिक के पाठ आदि भूल जाना – ये पाँच सामायिक शिक्षाव्रत के अतिचार हैं।

Misdirected threefold activity – *yogaduṣpraṇidhāna* – of the body *(kāya)*, the speech *(vacana)* and the mind *(mana)*, lack of earnestness – *anādara*, and fluctuation of thought – *smṛtyanupasthāna*, are the five transgressions of the supplementary vow of periodic concentration – *sāmāyikavrata*.

Activity *(yoga)* has already been explained as of three kinds. Transgressions are actions tending to evil; these also are of three kinds, vicious bodily activity – *kāyayogaduṣpraṇidhāna*, vicious speech-activity – *vacanayogaduṣpraṇidhāna* and vicious mental-activity – *manoyogaduṣpraṇidhāna*. Lack of earnestness during concentration is *anādara*. Fluctuation of thought during concentration is *smṛtyanupasthāna*. These are the five transgressions of the supplementary vow of periodic concentration – *sāmāyikavrata*.

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अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादर-स्मृत्यनुपस्थानानि ।।३४।।

[अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि] बिना देखी, बिना शोधी भूमि में मल-मूत्रादि क्षेपण करना; बिना देखे, बिना शोधे पूजन के उपकरण ग्रहण करना; बिना देखे, बिना शोधे जमीन पर चटाई, वस्त्र आदि बिछाना; भूख आदि से व्याकुल हो आवश्यक धर्म-कार्य उत्साह-रहित होकर करना; आवश्यक धर्म-कार्यों को भूल जाना - ये पाँच प्रोषधोपवास शिक्षाव्रत के अतिचार हैं।

Performing these three activities, excreting – *utsarga*, taking of objects – *ādāna*, and spreading mats and garments – *saṃstara*, without inspecting and cleaning the place and the materials, lack of earnestness – *anādara*, and lack of concentration – *smṛtyanupasthāna*, are the five transgressions of the supplementary vow of fasting at regular intervals – *proṣadhopavāsavrata*.

Inspecting carefully for organisms is *pratyavekṣaṇa*. Cleaning carefully with soft implements is *pramārjana*. These two attributes are taken with all three activities – *utsarga*, *ādāna*, and *saṃstara*. Excreting waste matter in a place without inspecting and cleaning it is the first. Taking objects such as sandalwood paste, flowers, incense, etc., intended for worship of the Lord *(Arhat)* and the preceptor, and cloth, etc., for personal use, without inspecting and cleaning these is the second. Spreading mats and garments without inspecting and cleaning the place is the third. Lack of earnestness – *anādara* – in one's essential duties when tormented by hunger is the fourth. Lack of concentration – *smṛtyanupasthāna* – described in the previous *sūtra*, is the fifth. These five are the transgressions of the supplementary

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vow of fasting at regular intervals – *proṣadhopavāsavrata*.

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥३५॥

सचित्ताहार – सचित्त (जीववाले) पदार्थ, **सम्बन्धाहार** – सचित्त पदार्थ के साथ सम्बन्ध वाले पदार्थ, **सम्मिश्राहार** – सचित्त पदार्थ से मिले हुये पदार्थ, **अभिषवाहार** – गरिष्ठ पदार्थ, और **दुष्पक्वाहार** – आधे पके या अधिक पके हुए या बुरी तरह से पके पदार्थ – इनका आहार करना – ये पाँच उपभोग-परिभोग परिमाण शिक्षाव्रत के अतिचार हैं।

Taking victuals *(āhāra)* containing (one-sensed) organisms – *sacitta*, placed near organisms – *sambandha*, mixed with organisms – *sammiśra*, stimulants – *abhiṣava*, and ill-cooked – *duṣpakva*, are the five transgressions of the supplementary vow of limiting consumable and non-consumable things – *upabhoga-paribhogapaimāṇavrata*.

The first, *sacittāhāra*, is food containing (one-sensed) organisms. The second, *sambandhāhāra*, is food placed near such organisms. The third, *sammiśrāhāra*, is food mixed with such organisms. How is it that a householder partakes of food with organisms? It is because of negligence or infatuation. *Abhiṣavāhāra* is food that is stimulating. The last, *duṣpakvāhāra*, is ill-cooked food. Food is qualified by these adjectives. These are the five transgressions of the supplementary vow of limiting consumable and non-consumable things – *upabhoga-paribhogapaimāṇavrata*.

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सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥३६॥

सचित्तनिक्षेप – सचित्त पत्र आदि में रखकर भोजन देना, **सचित्तापिधान** – सचित्त पत्र आदि से ढके हुये भोजन आदि को देना, **परव्यपदेश** – दूसरे दातार की वस्तु को देना, **मात्सर्य** – अनादरपूर्वक देना अथवा दूसरे दातार की वस्तु को ईर्ष्यापूर्वक देना, **कालातिक्रम** – योग्य काल का उल्लंघन करके देना – ये पाँच अतिथिसंविभाग शिक्षाव्रत के अतिचार हैं।

Placing the food on things with organisms such as green leaves -- *sacittanikṣepa*, covering it with such things – *sacittāpidhāna*, giving the food of another host – *paravyapadeśa*, envy – *mātsarya*, and untimely food – *kālātikrama*, are the five transgressions of the supplementary vow of partaking of one's food after feeding the ascetic – *atithisaṃvibhāgavrata*.

Placing the food on things such as the lotus leaf, which contain organisms, is *sacittanikṣepa*. Covering it with similar things is *sacittāpidhāna*. Offering another host's food as if it were one's own is *paravyapadeśa*. Lack of earnestness, or envy of another host, is *mātsarya*. Offering food either too early or too late is *kālātikrama*. These are the five transgressions of the supplementary vow of partaking of one's food after feeding the ascetic – *atithisaṃvibhāga-vrata*.

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥३७॥

जीविताशंसा – (सल्लेखना धारण करने के बाद) जीने की इच्छा करना, **मरणाशंसा** – वेदना से व्याकुल होकर शीघ्र मरने की इच्छा

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करना, **मित्रानुराग** - मित्रों में अनुराग करना, **सुखानुबन्ध** - पहले भोगे हुये सुखों का स्मरण करना, **निदान** - निदान-बंध करना अर्थात् आगामी विषय-भोगों की वांछा करना - ये पाँच सल्लेखनाव्रत के अतिचार हैं।

Desire for life – *jīvitāśaṃsā*, desire for death – *maraṇāśaṃsā*, attachment to friends – *mitrānurāga*, attachment to pleasures – *sukhānubandha*, and longing for future enjoyment – *nidāna*, are the five transgressions of the practice of dispassionately abandoning one's body – *sallekhanā*.

Desire for life – *jīvitāśaṃsā* – is to long for a longer life. Desire for death – *maraṇāśaṃsā* – is to long for speedy death. Attachment to friends – *mitrānurāga* – is recollection of past sport, etc., that one had enjoyed with former friends. Attachment to pleasures – *sukhānubandha* – is recollection of pleasures enjoyed in the past. Longing for future enjoyment – *nidāna* – is constantly thinking about future enjoyment. These are the transgressions of the practice of dispassionately abandoning one's body – *sallekhanā*.

In describing the causes of influx *(āsrava)* of the name-karma of the *Tīrthaṅkara*, charity *(tyāga)* and austerities *(tapa)* according to one's capacity have been mentioned (see *sūtra* 6-24). Also, there is the mention of *atithisaṃvibhāgavrata* (see *sūtra* 7-21). What is the nature of charity – *tyāga* or *dāna*?

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥३८॥

[**अनुग्रहार्थं**] अनुग्रह-उपकार के हेतु से [**स्वस्यातिसर्गः**] धन आदि अपनी वस्तु का त्याग करना सो [**दानं**] दान है।

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Charity *(dāna)* is the giving of one's objects to another for mutual benefit – *anugraha*.

'Anugraha' means beneficial to both, the giver and the recipient. The giver accumulates merit *(puṇya)*; this is benefit to the giver. The gift promotes right knowledge, etc., in the recipient; this is benefit to the recipient. The word *'sva'* in the *sūtra* means wealth. Thus, renouncing one's wealth or possessions for mutual benefit is charity *(dāna)*.

Charity *(dāna)* has been described. Are there any distinctions with regard to the effects of the gift?

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥३९॥

[**विधिद्रव्यदातृपात्रविशेषात्**] विधि, द्रव्य, दातृ और पात्र की विशेषता से [**तद्विशेषः**] दान में विशेषता होती है।

The effect of giving of the gift – *dāna* – has distinctions based on the specific manner in which it is given – *vidhiviśeṣa*, the specific thing given – *dravyaviśeṣa*, the specific nature of the giver – *dātṛviśeṣa*, and the specific nature of the recipient – *pātraviśeṣa*.

The manner is the way in which a guest is received and attended to. The distinction is excellence or superiority due to particular qualities. It is added on to everything – excellence of the manner, excellence of the thing given, superiority of the giver, and superiority of the recipient. Thus, *'vidhiviśeṣa'* is the distinction in the manner the guest is received and attended to – with reverence or without reverence. The excellence of the thing given – *dravyaviśeṣa* – consists in its quality to promote austerity, study, etc. The superiority of the

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giver – *dātṛviśeṣa* – lies in his being free from envy and dejection. The presence of qualities which lead to salvation indicates the superiority of the recipient – *pātraviśeṣa.* As excellence in the quality of the soil, etc., enhances the quality of the seed and produces a rich harvest, similarly, excellence in the manner *(vidhi)*, etc., of the gift enhances the quality of the charity *(dāna)* and produces great merit *(puṇya)*.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे सप्तमोऽध्यायः समाप्तः ॥

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CHAPTER-8

BONDAGE OF KARMAS

Influx *(āsrava)* has been explained. Bondage *(bandha)* which comes immediately after influx *(āsrava)* is to be described now. First, the causes of bondage are mentioned, as these are antecedent to bondage.

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥१॥

[**मिथ्यादर्शनाविरतिप्रमादकषाययोगा**] मिथ्यादर्शन, अविरति, प्रमाद, कषाय और योग – ये पाँच [**बन्धहेतवः**] बन्ध के हेतु (कारण) हैं।

Wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* are the causes of bondage *(bandha)*.

Wrong-belief *(mithyādarśana)* has been explained. Where has it been explained? It has been explained in *sūtra* 1-2: 'Belief in substances ascertained as these are is right faith *(samyagdarśana)*'. And, wrong-belief *(mithyādarśana)* is just the opposite of right faith *(samyagdarśana)*. Also, in context of influx *(āsrava)*, while describing the twenty-five activities, *mithyātva* or wrong-belief *(mithyādarśana)* has been described (see *sūtra* 6-5). Abstinence *(virati)* has been described. Non-abstinence *(avirati)* must he understood to be the opposite of abstinence. Negligence *(pramāda)* involves misinterpretation of the Scripture and the injunctions contained therein, and indifference to observe the injunctions (see *sūtra* 6-5). It is indifference to laudable activities. The passions *(kaṣāya)* – anger, pride, deceitfulness and greed – with their subdivisions have been explained (see *sūtra* 6-5). Activities *(yoga)* have been explained as three, namely, bodily activity,

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mental activity and speech activity (see *sūtra* 6-1).

Wrong belief *(mithyādarśana)* is of two kinds, natural – *naisargika*, and derived from teaching – *paropadeśapūrvaka*. On the rise of the karma leading to wrong belief *(mithyādarśana)*, the manifestation of wrong belief, without teaching by others, in the true nature of reality is the first variety – *naisargika*. The second variety is derived from teaching by others – *paropadeśapūrvaka*. It is of four kinds, namely, *kriyāvādi, akriyāvādi, ajñānika* and *vainayika*. Or it is of five kinds – absolutistic *(ekānta)*, contrary *(viparyaya)*, scepticism *(saṃśaya)*, non-discriminating or superficial *(vainayika)* and ignorant *(ajñānika)*. The identifi-cation of a thing and its attribute as 'this alone' or 'thus only' is absolutistic *(ekānta) mithyādarśana*. Examples of absolutistic *(ekānta) mithyādarśana* are to believe that supreme being alone is everything (the whole universe), or everything is permanent, or everything is momentary. The following are examples of contrary *(viparyaya) mithyādarśana*: 'an ascetic with material possessions is a passionless saint,' 'the Omniscient Lord takes morsels of food,' and 'women attain liberation'. The indecisive view, 'whether the three gems of right faith, right knowledge and right conduct lead to emancipation or not,' is an example of scepticism *(saṃśaya) mithyādarśana*. 'All gods are one,' and 'all religions are the same,' are examples of non-discriminating or superficial *(vainayika) mithyā-darśana*. Incapacity to examine what is good and what is not good to oneself is ignorant *(ajñānika) mithyādarśana*. To quote from the Scripture: "There are one hundred and eighty kinds of *kriyāvādī*, eighty-four kinds of *akriyāvạdī*, sixty-seven kinds of *ajñānika* and thirty-two kinds of *vainayika*." (see *'Gommaṭasāra-karmakāṇḍa'*, verse 876.)

Non-abstinence *(avirati)* is of twelve kinds, relating to the six classes of embodied souls or beings and the six senses, mind included. The six types of living beings are the five kinds of immobile beings, namely, earth, water, fire, air and plants, and the mobile beings. The sixteen passions and the nine quasi-passions, together, make up twenty-five passions *(kaṣāya)*. There is slight difference between the passions

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(kaṣāya) and the quasi-passions *(nokaṣāya)*. But the difference is not relevant here, so these are grouped together. Activities *(yoga)* are of thirteen kinds. Mental activities *(manoyoga)* are four, namely, true, false, both true and false, and neither true nor false. Speech-activities *(vacanayoga)* also are four. Bodily activities *(kāyayoga)* are five. These make up thirteen. Activities *(yoga)* are also of fifteen kinds as it is possible for the accomplished ascetic in *pramattasaṃyata guṇasthāna* to attain the two activities of the *āhārakakāyayoga* and the *āhārakamiśrakāyayoga*. Negligence *(pramāda)* is of several kinds. It is with regard to the fivefold regulation of activities, threefold self-control, eight kinds of purity, ten kinds of moral virtues, and so on. These – wrong-belief *(mithyādarśana)*, non-abstinence *(avirati)*, etc. – are the five causes of bondage, whether concurrently or severally. In case of the wrong-believer *(mithyādṛṣṭi)* all the five causes operate. In case of those in the second *(sāsādanasamyagdṛṣṭi)*, the third *(samyagmithyādṛṣṭi)* and the fourth *(asaṃyatasamyagdṛṣṭi) guṇasthāna*, the four causes commencing from non-abstinence *(avirati)* operate. In case of those in the fifth *(saṃyatāsaṃyata) guṇasthāna*, combination of non-abstinence *(avirati)* and abstinence *(virati)*, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* operate. In case of the ascetic in the sixth *(pramattasaṃyata) guṇasthāna*, the three, negligence *(pramāda)*, passions *(kaṣāya)* and activities *(yoga)* operate. In case of the ascetic in the seventh *(apramattasaṃyata)*, the eighth *(apūrvakaraṇa)*, the ninth *(anivṛttibādarasāmparāya)* and the tenth *(sūkṣmasāmparāya) guṇasthāna*, only two, activities *(yoga)* and passions *(kaṣāya)*, operate. In case of the ascetic in the eleventh *(upaśāntakaṣāya)*, twelfth *(kṣīṇakaṣāya)* and thirteenth *(sayoga-kevalī) guṇasthāna*, only one, activities *(yoga)*, operate. In the last stage – *ayogakevalī* – there is no cause for bondage.

The causes of bondage *(bandha)* have been described. The next *sūtra* explains bondage (bandha).

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सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥२॥

[जीवः सकषायत्वात्] जीव कषायसहित होने से **[कर्मणः योग्यान्पुद्गलान्]** कर्म के योग्य पुद्गल परमाणुओं को **[आदत्ते]** ग्रहण करता है, **[स बन्धः]** वह बन्ध है।

The living being – *jīva,* the soul – actuated by passions *(kaṣāya)*, retains particles of matter *(pudgala)* fit to turn into karmas. This is bondage *(bandha)*.

The soul actuated by passions *(kaṣāya)* is *'sakaṣāya'*. Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the soul retains karmas of duration *(sthiti)* and fruition *(anubhāga)* corresponding to the virulent, mild or moderate nature of the passions *(kaṣāya)*. How does the soul which is immaterial take in karmic matter? In answer to this question the word *'jīva'* has been used in the *sūtra*. That which lives is *jīva*; the *jīva* has vitality *(prāṇa)* and life *(āyuḥ)*. The phrase *'karmaṇo yogyān'* indicates the *jīva* which is with karmas. Only the *jīva* with karmas is actuated by passions *(kaṣāya)*. The *jīva* without karmas is not actuated by passions *(kaṣāya)*. From this it follows that the association of the *jīva* with karmas is beginningless. This answers the question how the immaterial soul is bound by the material karmas. If we postulate a beginning for bondage, there can be no bondage at all as in case of the liberated souls – the *Siddha* – characterized by utter purity. The second part of the *sūtra* is that the self takes in appropriate particles of matter *(pudgala)* capable of being transformed into karmas. The mention of *'pudgala'* – matter – is intended to declare that karma is matter. By this the view that karma is the unseen potency or invisible, mystical force of the soul is refuted, as the quality of the soul cannot be the cause of transmigration or worldly existence (i.e., bondage). *'Ādatte'* is intended to indicate the relation of cause and effect.

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Consequently, owing to the potency of wrong-faith, etc., which make the *jīva* fit to take in matter *(pudgala)* and, further, due to its activities *(yoga)*, the *jīva* gets bound with subtle matter capable of turning into karmas and pervading the same space-points as those of the *jīva*. This is called bondage. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also matter present co-extensive with the *jīva* becomes transformed into karmic matter owing to the presence of activities *(yoga)* and passions *(kaṣāya)*. The word *'sa'* is intended to exclude any other meaning of bondage. This is the only meaning of bondage, and there is no other bondage. By this the union between the substance and its qualities is refuted.

Is bondage of one kind or of several kinds?

प्रकृतिस्थित्यनुभवप्रदेशास्तद्विधयः ॥३॥

[तत्] उस बन्ध के **[प्रकृतिस्थित्यनुभवप्रदेशाः]** प्रकृतिबन्ध, स्थितिबन्ध, अनुभवबन्ध (अनुभागबन्ध) और प्रदेशबन्ध **[विधयः]** ये चार भेद हैं।

Bondage *(bandha)* is of four kinds: according to the nature or species – *prakṛti*, duration – *sthiti*, fruition – *anubhava* (or *anubhāga*), and the quantity of space-points – *pradeśa*.

'Prakṛti' means nature. What is the nature of the margosa? Bitterness. What is the nature of molasses? Sweetness. Similarly, what is the nature of knowledge-obscuring *(jñānāvaraṇa)* karma? Non-comprehension of objects. What is the nature of perception-obscuring *(darśanāvaraṇa)* karma? Non-perception of objects. The feeling-producing *(vedanīya)* karma has the nature of pleasant *(sātā)* and

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unpleasant *(asātā)* feeling. The faith-deluding *(darśanmoha)* karma has the nature of wrong-belief in the reality. The conduct-deluding *(cāritramoha)* karma has the nature of non-restraint *(asaṃyama)*. The life-determining *(āyuḥ)* karma has the nature of the span of life in a particular state of existence. The name-karma *(nāmakarma)* has the nature of names such as the infernal being, the human being, the celestial being and the plant and animal. The status-determining *(gotra)* karma has the nature of high and low status. The obstructive *(antarāya)* karma has the nature of causing obstruction in way of giving, gaining, enjoyment, and so on. Thus, that which is the cause of such happenings or experiences is *'prakṛti'* or the nature. Not falling off from its nature *(prakṛti)* is duration *(sthiti)*. For instance, the retention of the sweetness of milk of the goat, the cow, or the buffalo, is its duration. Similarly, not deviating from the nature of non-comprehension is the duration *(sthiti)* of the knowledge-obscuring *(jñānāvaraṇa)* karma. The duration *(sthiti)* of other karmas must be understood in the same way. The peculiar taste or experience of each karma is its fruition *(anubhava)*. Just as the milk of the goat or the cow or the buffalo has its own peculiar taste, similarly each karma has its peculiar taste or experience as it gets to fruition *(anubhava)*. Determining the quantity of karmas is space *(pradeśa)* bondage. Thus, the measure of the space-points of the karmic molecules that have turned into karmas is space *(pradeśa)* bondage. *'Vidhi'* means 'kinds'. These are the four kinds of bondage. The activity *(yoga)* causes nature-bondage *(prakṛtibandha)* and space-bondage *(pradeśabandha)*, and the passions *(kaṣāya)* cause duration-bondage *(sthitibandha)* and fruition-bondage *(anubhavabandha)*. The diversity of bondage is due to the degree or intensity of activity *(yoga)* and passions *(kaṣāya)*. It has been said, "The soul, due to activity *(yoga)* causes nature-bondage *(prakṛtibandha)* and space-bondage *(pradeśabandha)*, and due to passions *(kaṣāya)* causes duration-bondage *(sthitibandha)* and fruition-bondage *(anubhavabandha)*. The soul which does not get transformed due to activity *(yoga)* and passions *(kaṣāya)* or the soul that is rid of activity *(yoga)* and passions *(kaṣāya)* does not undergo

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bondage."

Since passions *(kaṣāya)* exist only till the tenth *guṇasthāna*, up to this stage, duration-bondage *(sthitibandha)* and fruition-bondage *(anubhavabandha)* are possible; not in the higher stages. Since activity *(yoga)* exists till the thirteenth *guṇasthāna*, up to this stage, nature-bondage *(prakṛtibandha)* and space-bondage *(pradeśabandha)* are possible. In the fourteenth *guṇasthāna*, since activity *(yoga)* is absent, there is no bondage.

Now the kinds of nature-bondage *(prakṛtibandha)* are described.

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥४॥

[**आद्यो**] पहला अर्थात् प्रकृतिबन्ध [**ज्ञानदर्शनावरणवेदनीय-मोहनीयायुर्नामगोत्रान्तरायाः**] ज्ञानावरण, दर्शनावरण, वेदनीय, मोहनीय, आयु, नाम, गोत्र और अन्तराय – इन आठ प्रकार का है।

The nature-bondage *(prakṛtibandha)* is of eight kinds: knowledge-obscuring – *jñānāvaraṇa*, perception-obscuring – *darśanāvaraṇa*, feeling-producing – *vedanīya*, deluding – *mohanīya*, life-determining – *āyuḥ*, name-determining or physique-making – *nāma*, status-determining – *gotra*, and obstructive – *antarāya*.

The first, nature-bondage *(prakṛtibandha)*, must be understood to be of eight kinds. 'Covers' or 'is covered by' is covering *(āvaraṇa)*. This is added to the first two karmas – knowledge-covering *(jñānāvaraṇa)* and perception-covering *(darśanāvaraṇa)*. 'Feels' or 'is felt by' is by the feeling-producing *(vedanīya)* karma. 'Deludes' or 'is deluded by' is by the deluding *(mohanīya)* karma. That by which one takes the mode or life as a hell-being, and so on, is life-determining *(āyuḥ)* karma.

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'Name' is that by which the soul is designated, i.e., name-determining *(nāma)* karma. That by which one is called high or low is the status-determining *(gotra)* karma. That which comes between the host and the guest, the giving of gift, and so on, is obstructive *(antarāya)* karma. As the food taken once gets transformed into various things like blood and other fluids, similarly, the karmic-matter taken in by the soul gets transformed into various kinds of karmas, like the knowledge-covering *(jñānāvaraṇa)*, due to the modifications of the soul.

Is there any logic behind the particular sequence given to the eight karmas? Yes, there is. The worldly soul sees, acquires knowledge, and develops belief, in that order. Thus, faith *(darśana)*, knowledge *(jñāna)* and right-belief *(samyaktva)* are inherent attributes *(guṇa)* of the soul. These three attributes are complemented by energy *(vīrya)*. Four karmas, called the destructive *(ghāti)* karmas – perception-obscuring *(darśanāvaraṇa)*, knowledge-obscuring *(jñānāvaraṇa)*, deluding *(mohanīya)*, and obstructive *(antarāya)* – are responsible for causing obstruction to these attributes *(guṇa)* of the soul. Although in case of worldly beings – *chadmastha*, not *vītarāga* – faith *(darśana)* occurs before knowledge *(jnana)*, still, knowledge *(jñāna)* is considered more venerable *(pūjya)*. Therefore, knowledge-obscuring *(jñānāvaraṇa)* karma gets precedence over perception-obscuring *(darśanāvaraṇa)* karma. After these two karmas, deluding *(mohanīya)* karma and obstructive *(antarāya)* karma should be mentioned. Although feeling-producing *(vedanīya)* karma is non-destructive *(aghāti)*, still, on the strength of deluding *(mohanīya)* karma that causes likes and dislikes through the senses, it acts like a destructive *(ghāti)* karma and, therefore, placed in midst of destructive *(ghāti)* karmas, before deluding *(mohanīya)* karma. On acquisition of the life-span (*āyuḥ*) in a particular mode *(paryāya)* of existence, the soul acquires body, etc., and, further, status is determined. Thus, the sequence of karmas is life-determining (*āyuḥ*), name-determining *(nāma)*, and status-determining *(gotra)*. Obstructive *(antarāya)* karma, although designated as a destructive

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(ghāti) karma, cannot destroy completely the energy *(vīrya)* attribute of the soul, but functions only with the support of life-determining *(āyuḥ)*, name-determining *(nāma)*, and status-determining *(gotra)* karmas. Hence, it is placed last in the sequence. (see *'Gommaṭasāra-karmakāṇḍa'*, part-1, p. 9-10, and *'Ṇayacakko'*, verse 83, p. 47).

The main divisions of bondage have been described. The subdivisions are to be described now.

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥५॥

[यथाक्रमम्] उपरोक्त ज्ञानावरणादि आठ कर्मों के अनुक्रम से [पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदाः] पाँच, नौ, दो, अट्ठाईस, चार, ब्यालीस, दो और पाँच भेद हैं।

The subdivisions of eight main divisions of bondage are five, nine, two, twenty-eight, four, forty-two, two and five, respectively.

Knowledge-covering *(jñānāvaraṇa)* is of five kinds, perception-covering *(darśanāvaraṇa)* is of nine kinds, feeling-producing *(vedanīya)* is of two kinds, deluding *(mohanīya)* is of twenty-eight kinds, life-determining *(āyuḥ)* is of four kinds, name-determining or physique-making *(nāma)* is of forty-two kinds, status-determining *(gotra)* is of two kinds, and obstructive *(antarāya)* is of five kinds.

What are the five kinds of knowledge-obscuring *(jñānāvaraṇa)* karma?

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मतिश्रुतावधिमनःपर्ययकेवलानाम् ॥६॥

[मतिश्रुतावधिमनःपर्ययकेवलानाम्] मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान – इनको आवरण करने वाले कर्म ज्ञानावरण के पाँच भेद हैं।

The five kinds of knowledge-covering *(jñānāvaraṇa)* karma are those which obscure 1) sensory-knowledge *(matijñāna)*, 2) scriptural-knowledge *(śrutajñāna)*, 3) clairvoyance *(avadhijñāna)*, 4) telepathy *(manaḥparyaya-jñāna)* and 5) omniscience *(kevalajñāna)*.

The kinds of knowledge such as sensory-knowledge *(matijñāna)* have been explained. Those which cover these are the five subdivisions of knowledge-obscuring *(jñānāvaraṇa)* karmas. A question is raised. Is the soul of an *'abhavya'* (one who is incapable of attaining liberation) endowed with the capacity for telepathy *(manaḥparyayajñāna)* and omniscience *(kevalajñāna)*? If the answer is in the affirmative, he is not an *'abhavya'*. If it is in the negative, it is unnecessary to invent the two karmas, namely, telepathy-obscuring and omniscience-obscuring. The answer is that from the point of view of the substance – *dravyārthika naya* – the faculties of telepathy and perfect-knowledge are present in the *'abhavya'*. From the point of view of the modes – *paryāyārthika naya* – the faculties of telepathy and perfect-knowledge, are not present in the *'abhavya'*. If it is so, the distinction between *'bhavya'* and *'abhavya'* is improper as both have the inherent capacity of telepathy and perfect-knowledge. No. The distinction between *'bhavya'* and *'abhavya'* is not based on the presence or absence of the capacities. In that case how is the distinction made? The distinction is made on the basis whether there would be manifestation or not of these capacities. That individual is a *'bhavya'* in whom there

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will be manifestation of right faith, right knowledge and right conduct. He, in whom there will be no such manifestation, is an *'abhavya'*. Illustration is given of *'kanakapāṣāṇa'* and *'andhapāṣāṇa'*. Both inherently have gold; from the former it is possible to extract gold through processing but from the latter it is not possible to do so.[1]

The subdivisions of knowledge-covering *(jñānāvaraṇa)* karma have been mentioned. Now the subdivisions of perception-covering *(darśanāvaraṇa)* karma must be described.

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचला-प्रचलाप्रचलास्त्यानगृद्धयश्च ॥७॥

[**चक्षुरचक्षुरवधिकेवलानां**] चक्षुदर्शनावरण, अचक्षुदर्शनावरण, अवधिदर्शनावरण, केवलदर्शनावरण [**निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचला-स्त्यानगृद्धयश्च**] निद्रा, निद्रानिद्रा, प्रचला, प्रचलाप्रचला और स्त्यानगृद्धि - ये नौ भेद दर्शनावरण कर्म के हैं।

The four that cover ocular-perception *(cakṣudarśana)*, nonocular-perception *(acakṣudarśana)*, clairvoyant-perception *(avadhidarśana)* and perfect-perception *(kevaladarśana)*, and sleep *(nidrā)*, deep-sleep *(nidrā-*

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1 – *Acarya* Samantabhadra has provided another illustration: "These, purity *(śuddhi)* and impurity *(aśuddhi)*, are two kinds of power akin to the cookability *(pākya)* or the non-cookability *(apākya)* of a cereal (viz. beans like *uḍada* and *mūṅga*). The manifestation of purity (in a soul) has a beginning while the manifestation of impurity is beginningless. And, being (the soul's) own-nature *(svabhāva)*, it is not open to logical argument *(tarka)*." (see *'Āptamīmāṃsā'*, verse 100.)

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nidrā), drowsiness *(pracalā)*, heavy-drowsiness *(pracalā-pracalā)*, and somnambulism *(styānagṛddhi)* are the nine subdivisions of perception-covering *(darśanāvaraṇa)* karma.

The four – ocular, non-ocular, clairvoyant and perfect – refer to perception-covering *(darśanāvaraṇa)* karmas – ocular-perception-covering *(cakşudarśanāvaraṇa)*, non-ocular-perception-covering *(acakṣudarśanāvaraṇa)*, clairvoyant-perception-covering *(avadhidarśanāvaraṇa)* and perfect-perception-covering *(kevaladarśanāvaraṇa)*. Sleep *(nidrā)* is intended to remove the effect of intoxication, fatigue and languor. More and more (intense) sleep is deep-sleep *(nidrā-nidrā)*. Caused by distress, weariness from exertion or strain, intoxication, etc., and which induces sudden movement of the head, the eyes and the body even while sitting, is drowsiness *(pracalā)*. Doing it again and again is heavy-drowsiness *(pracalā-pracalā)*. That which causes noctural emission and other wicked activities in sleep, is somnambulism *(styānagṛddhi)*. Perception-covering is taken with each – sleep, etc., – thus, it is sleep-perception-covering, deep-sleep-perception-covering, and so on.

The subdivisions of the third kind of karma, feeling-producing *(vedanīya)*, are now described.

सदसद्वेद्ये ॥८॥

[सदसद्वेद्ये] सद्वेद्य और असद्वेद्य – ये दो वेदनीय कर्म के भेद हैं।

The two, which cause pleasant-feeling *(sadvedya)* and unpleasant-feeling *(asadvedya)*, are the subdivisions of feeling-producing *(vedanīya)* karma.

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The sensual and mental pleasures obtained in the celestial and other states of existence are on rise of the karmas that produce pleasant-feeling *(sadvedya)*. Pleasant-feeling *(sadvedya)* is the rise of auspicious-feeling-producing karma. The unpleasant-feeling *(asadvedya)* causes sufferings of many kinds. It is the rise of inauspicious-feeling-producing karma.

The pleasant *(sātā)* and the unpleasant *(asātā)* modifications that the soul experiences are due to the rise of pleasant-feeling *(sadvedya)* and unpleasant-feeling *(asadvedya)* karmas, respectively. The external objects spoken of as the cause of such modifications is just an empirical or figurative expression.

The subdivisions of the fourth, deluding *(mohanīya)* karma, are described next.

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनव-
षोडशभेदाः सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ
हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा
अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलन-
विकल्पाश्चैकशः क्रोधमानमायालोभाः ॥९॥

[दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्याः] दर्शनमोहनीय, चारित्रमोहनीय, अकषायवेदनीय और कषायवेदनीय - ये चार भेदरूप मोहनीय कर्म के हैं और इसके अनुक्रम से **[त्रिद्विनवषोडशभेदाः]** तीन, दो, नौ और सोलह भेद हैं। वे इस प्रकार से हैं -

[सम्यक्त्वमिथ्यात्वतदुभयानि] सम्यक्त्व मोहनीय, मिथ्यात्व मोहनीय और सम्यगमिथ्यात्वमोहनीय - ये दर्शन मोहनीय के तीन भेद हैं; **[अकषायकषायौ]** अकषायवेदनीय और कषायवेदनीय ये दो भेद चारित्र

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मोहनीय के हैं; [**हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदाः**] हास्य, रति, अरति, शोक, भय, जुगुप्सा, स्त्रीवेद, पुरुषवेद और नपुंसकवेद – ये अकषायवेदनीय के नौ भेद हैं; और [**अनन्तानुबन्ध्यप्रत्याख्यान-प्रत्याख्यानसंज्वलनविकल्पाः च**] अनन्तानुबन्धी, अप्रत्याख्यान, प्रत्याख्यान तथा संज्वलन के भेद से तथा [**एकशः क्रोधमानमाया-लोभाः**] इन प्रत्येक के क्रोध, मान, माया और लोभ ये चार प्रकार – ये सोलह भेद कषायवेदनीय के हैं। इस तरह मोहनीय कर्म के कुल अट्ठाईस भेद हैं।

There are three, two, nine, and sixteen subdivisions of faith-deluding *(darśanamohanīya)*, conduct-deluding *(cāritramohanīya)*, quasi-passions-feeling *(akaṣāya-vedanīya)* and passions-feeling *(kaṣāyavedanīya)* karmas, respectively. The three subdivisions of faith-deluding *(darśanamohanīya)* karmas are subsidential-right-belief *(samyaktva)*, wrong-belief *(mithyātva)*, and mixed-right-and-wrong-belief *(samyagmithyātva)*. Quasi-passions-feeling *(akaṣāyavedanīya)* and passions-feeling *(kaṣāyavedanīya)* are the two kinds of conduct-deluding *(cāritramohanīya)* karmas. Further, quasi-passions-feeling *(akaṣāyavedanīya)* are of nine kinds: laughter *(hāsya)*, liking *(rati)*, disliking *(arati)*, sorrow *(śoka)*, fear *(bhaya)*, disgust *(jugupsā)*, female-sex-passion *(strīveda)*, male-sex-passion *(puṅveda)*, and neuter-sex-passion *(napuṃsakaveda)*. Passions-feeling *(kaṣāyavedanīya)* are of sixteen kinds: the four passions *(kaṣāya)* – anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)* – are of four kinds each – that which binds

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infinitely *(anantānubandhī)*, that which hinders partial abstinence *(apratyākhyāna)*, that which disturbs complete self-restraint *(pratyākhyāna)* and that which interferes with perfect conduct *(saṃjvalana)*. Thus, deluding *(mohanīya)* karma is of twenty-eight kinds.

The faith-deluding *(darśanamohanīya)* karmas are of three kinds. The conduct-deluding *(cāritramohanīya)* karmas are of two kinds. The quasi-passions-feeling *(akaṣāyavedanīya)* karmas are of nine kinds. And, the passions-feeling *(kaṣāyavedanīya)* karmas are of sixteen kinds. (see Fig.-2)

The deluding *(mohanīya)* karmas are primarily divided into two classes, namely, the karmas that delude right belief – *darśanamohanīya* – and the karmas that delude right conduct – *cāritramohanīya*. The former consists of three kinds, subsidential-right-belief *(samyaktva)*, wrong-belief *(mithyātva)*, and mixed-right-and-wrong-belief *(samyagmithyātva)*. It is one with regard to bondage, but it becomes three according to the species of karma. On the rise of wrong-belief *(mithyātva)*, the individual turns away from the path revealed by the Omniscient, becomes indifferent to faith in the true nature of reality and is incapable of discriminating between what is beneficial to him and what is not. When wrong-belief *(mithyātva)* is restrained by virtuous thought-activity, due to auspicious disposition, it becomes quiescent and no longer obstructs right faith. It is then called subsidential-right-belief *(samyaktva)*. The person in this state is called a right-believer *(samyagdṛṣṭi)*. The perverse attitude – wrong-belief *(mithyātva)* – when it attains partial cleansing or purification, appears along with its purified state; this is called mixed-right-and-wrong-belief *(samyagmithyātva)*. On the rise of it the attitude becomes mixed, like that arising from the use of the half-cleansed intoxicating grain called '*kodrava*'.

The karmas which delude conduct – *cāritramohanīya* – are of two kinds, the quasi-passions-feeling *(akaṣāyavedanīya)* and the passions-

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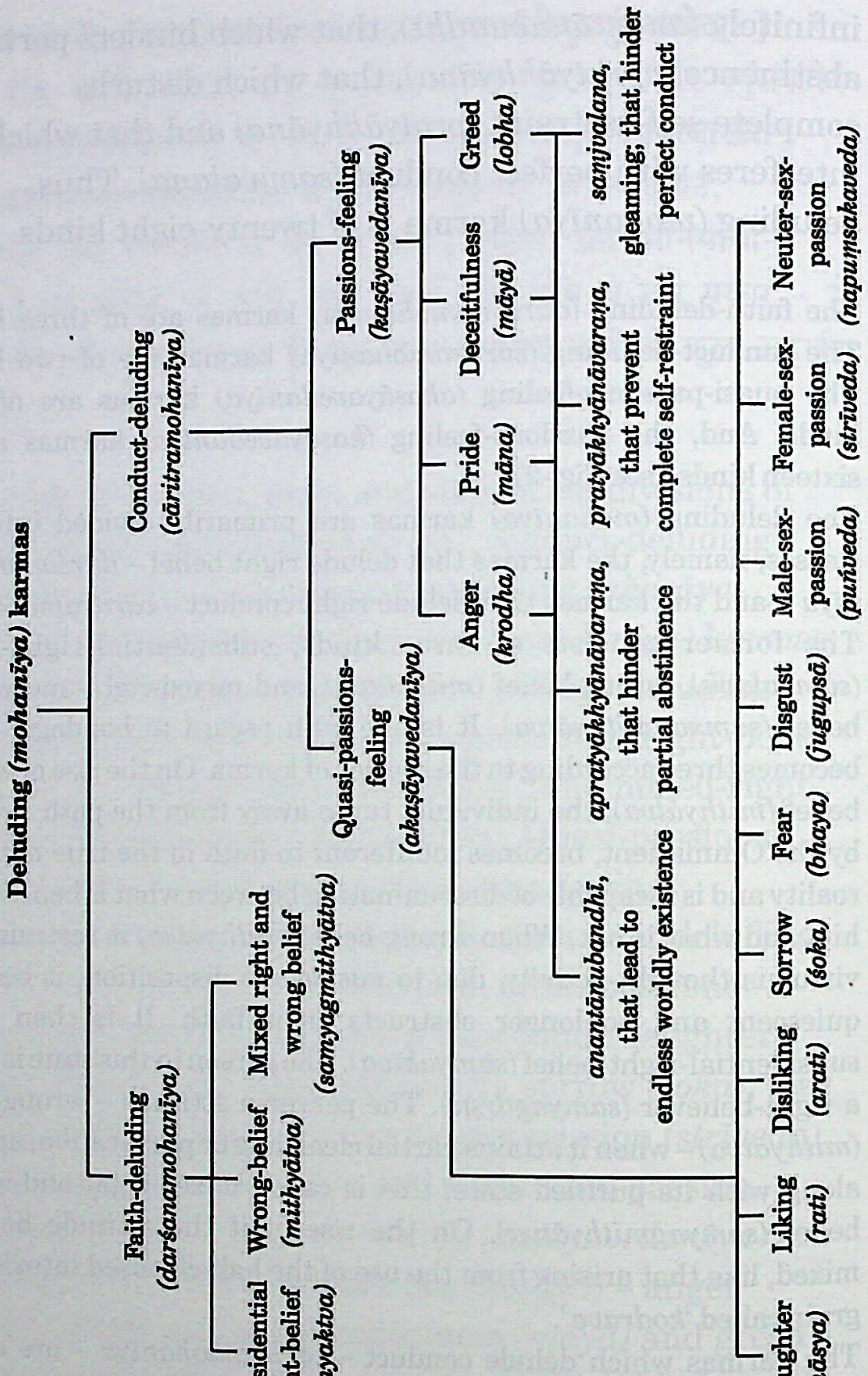
Fig.-2 – Divisions of deluding *(mohanīya)* karmas



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feeling *(kaṣāyavedanīya)*. The word 'quasi' in quasi-passions *(akaṣāya* or *nokaṣāya)* is used in the sense of 'little' or 'slight'. The quasi-passions *(akaṣāya)* are nine. The rise of which causes laughter is *hāsya*. The rise of which causes attraction for certain objects is *rati*. The rise of which causes repulsion for certain objects is *arati*. The rise of which causes grief or sorrow is *śoka*. The rise of which causes fear is *bhaya*. The rise of which causes covering of the faults in the self and unearthing of the faults in others is *jugupsā*. The rise of which causes disposition typical of a woman is *strīveda*. The rise of which causes disposition typical of a man is *puṅveda*. The rise of which causes disposition typical of the neuter gender is *napuṃsakaveda*.
Sixteen kinds of passions-feeling *(kaṣāyavedanīya)* karmas are as follows. The passions *(kaṣāya)* are four, viz., anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)* and greed *(lobha)*. And each of these passions *(kaṣāya)* is subdivided into four classes: 1) most malignant, that bind infinitely *(anantānubandhī)*, 2) highly malignant, that hinder partial abstinence *(apratyākhyāna)*, 3) malignant, that disturb complete self-restraint *(pratyākhyāna)*, and 4) mild, that interfere with perfect conduct *(saṃjvalana)*. Being the cause of endless cycle of worldly existence, wrong-belief *(mithyādarśana)* is called *'ananta'*, and the passions *(kaṣāya)* which give rise to such wrong-belief *(mithyādarśana)* are called *anantānubandhī*. In presence of *apratyākhyāna* variety of passions *(kaṣāya)*, the person is able to acquire right faith but is not able to observe even partial-restraint of the householder. In presence of *pratyākhyāna* variety of passions *(kaṣāya)*, the person is able to observe partial-restraint of the householder but is not able to observe complete-restraint of the ascetic. In presence of *saṃjvalana* variety of passions *(kaṣāya)*, the person is not able to observe perfect conduct – *śukladhyāna* – of the advanced ascetic. These, together, make up sixteen kinds of passions-feeling *(kaṣāyavedanīya)* karmas. (see also *sūtra* 6-14, p. 250-251)

The subdivisions of the life-determining *(āyuḥ)* karma are described next.

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नारकतैर्यग्योनमानुषदैवानि ॥१०॥

[नारकतैर्यग्योनमानुषदैवानि] नरकायु, तिर्यंचायु, मनुष्यायु और देवायु – ये चार भेद आयुकर्म के हैं।

The life-determining *(āyuḥ)* karma has four subdivisions: life as an infernal being – *narakāyuḥ*, life as plant and animal – *tiryańcāyuḥ*, life as a human being – *manuṣyāyuḥ* and life as a celestial being – *devāyuḥ*.

In states of existence, like the infernal being, the period of life is indicated by the life-determining *(āyuḥ)* karma. The life in the infernal regions is *narakāyuḥ*. The life in the plants and animal world is *tiryańcāyuḥ*. The life in the human world is *manuṣyāyuḥ*. And, the life in the celestial regions is *devāyuḥ*. That by which an individual lives a long span of life in the infernal regions where there is intense heat and cold is the infernal life-karma. Similarly it must be understood with regard to the rest.

Out of the ten vitalities *(prāṇa)*, the life-duration *(āyuḥ-prāṇa)* holds the most important place. This is the primary cause of life. As long as life-duration *(āyuḥ-prāṇa)* is present, the living-being is alive; when life-duration *(āyuḥ-prāṇa)* is absent, the living-being is dead. Food, etc., are just the helpful causes of maintaining life. The life-determining *(āyuḥ)* karma is the primary cause of attaining the particular state of existence.

The four kinds of life-determining *(āyuḥ)* karma have been explained. The next *sūtra* is intended to determine the subdivisions of physique-making *(nāma)* karma.

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**गतिजातिशरीरांगोपांगनिर्माणबन्धनसंघातसंस्थान-
संहननस्पर्शरसगंधवर्णानुपूर्व्यागुरुलघूपघात-
परघातातपोद्योतोच्छ्वासविहायोगतयः
प्रत्येकशरीरत्रससुभगसुस्वरशुभसूक्ष्मपर्याप्ति-
स्थिरादेययशःकीर्तिसेतराणि तीर्थकरत्वं च ॥११॥**

[**गतिजातिशरीरांगोपांगनिर्माणबन्धनसंघातसंस्थानसंहननस्पर्श-रसगंधवर्णानुपूर्व्यागुरुलघूपघातपरघातातपोद्योतोच्छ्वासविहायोगतयः**] गति, जाति, शरीर, अंगोपांग, निर्माण, बन्धन, संघात, संस्थान, संहनन, स्पर्श, रस, गन्ध, वर्ण, आनुपूर्व्य, अगुरुलघु, उपघात, परघात, आतप, उद्योत, उच्छ्वास और विहायोगति – ये इक्कीस, तथा [**प्रत्येकशरीरत्रससुभगसुस्वरशुभसूक्ष्मपर्याप्तिस्थिरादेययशःकीर्ति-सेतराणि**] प्रत्येक शरीर, त्रस, सुभग, सुस्वर, शुभ, सूक्ष्म, पर्याप्ति, स्थिर, आदेय और यशःकीर्ति – ये दस तथा इनके प्रतिपक्षभूत दस अर्थात् साधारण शरीर, स्थावर, दुर्भग, दुःस्वर, अशुभ, बादर (स्थूल), अपर्याप्ति, अस्थिर, अनादेय और अपयशःकीर्ति – ये दस [**तीर्थकरत्वं च**] और तीर्थकरत्व, इस तरह नामकर्म के कुल ब्यालीस भेद हैं।

The name or physique-making *(nāma)* karma has these twenty-one subdivisions: the state of existence – *gati*, the class – *jāti*, the body – *śarīra*, the chief and secondary parts – *aṅgopāṅga*, formation – *nirmāṇa*, binding – *bandhana*, molecular interfusion – *saṃghāta*, structure – *saṃsthāna*, joints – *saṃhanana*, touch – *sparśa*, taste – *rasa*, odour – *gandha*, colour – *varṇa*, migratory form after death – *ānupūrvya*, neither heavy nor light – *agurulaghu*, self-annihilation – *upaghāta*, annihilation by

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others – *paraghāta*, emitting warm light – *ātapa*, emitting cool light – *udyota*, respiration – *ucchvāsa*, gait – *vihāyogati*. Further, the following ten, with their opposites, constitute twenty additional subdivisions: individual body – *pratyeka śarīra* – and collective body – *sādhāraṇa śarīra*, mobile-being – *trasa* – and immobile-being – *sthāvara*, good-tempered – *subhaga* – and bad-tempered – *durbhaga*, melodious voice – *susvara* – and unmelodious voice – *duḥsvara*, attractiveness of form – *śubha* – and unattractiveness of form – *aśubha*, minute body – *sūkṣma* – and gross body – *bādara*, completion (of the organs) – *paryāpti* – and incompletion – *aparyāpti*, firmness – *sthira* – and infirmness – *asthira*, lustrous body – *ādeya* – and lustreless body – *anādeya*, glory and renown – *yaśaḥkīrti* – and obscurity – *ayaśaḥkīrti*. The forty-second is the name-karma of Lord Jina – *Tīrthakaratva*.

That (karma) on the rise of which a living being attains another birth is the state of existence – *gati*. It is of four kinds – the infernal state of existence – *narakagati*, the plant and animal state of existence – *tiryañcagati*, the human state of existence – *manuṣyagati*, and the celestial state of existence – *devagati*. That which causes birth as an infernal being is the name-karma of the infernal state of existence. Similarly, it must be understood with regard to the rest.

Within a particular state of existence, such as *narakagati*, the grouping together of beings which are alike is the class – *jāti*. The class is attained due to the name-karma of *jāti*. It is of five kinds: the class – *jāti* – of beings with one sense – *ekendriya*, with two senses – *dvīndriya*, with three senses – *trīndriya*, with four senses – *caturindriya*, and with five senses – *pañcendriya*.

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That on rise of which a body is attained by the soul is the name-karma of body – *śarīra*. It is of five kinds: the name-karmas of gross body – *audārika śarīra*, the transformable body – *vaikriyika śarīra*, the projectable body – *āhāraka śarīra*, the luminous body – *taijasa śarīra* and the karmic body – *kārmaṇa śarīra*. Their peculiarities have been explained already (see *sūtra* 2-36).

That on rise of which the chief and secondary parts of the body are distinguished is the name-karma of the limbs and minor limbs – *aṅgopāṅga*. It is of three kinds: the name-karmas of the limbs and minor limbs of the gross body – *audārika śarīra aṅgopāṅga*, of the transformable body – *vaikriyika śarīra aṅgopāṅga*, and of the projectable body – *āhāraka śarīra aṅgopāṅga*.

That which causes the formation of the body with its several parts in their proper places is the name-karma of formation – *nirmāṇa*. It is of two kinds: the name-karmas of fixing the position – *sthānanirmāṇa* and of fixing the size – *pramāṇanirmāṇa*. It determines the position and size of the eyes and so on in conformity with the class of being.

The close union or binding of the particles of matter *(pudgala)* acquired on the rise of the body *(śarīra)* name-karma is the name-karma of binding – *bandhana*.

That on rise of which oneness or compactness of the body *(śarīra)* such as the gross body, is attained by close interpenetration (i.e., without any inter-space) of the space-points *(pradeśa)* of the molecules is the name-karma of molecular interfusion – *saṃghāta*.

That on rise of which the structure of the body, such as the physical body, is accomplished is called the name-karma of structure – *saṃsthāna*. It is of six kinds: the name-karmas of the perfectly symmetrical body – *samacaturasra saṃsthāna*, the upper part alone symmetrical – *nyagrodha parimaṇḍala saṃsthāna*, the lower part alone symmetrical – *svāsti saṃsthāna*, the hunchbacked body – *kubjaka saṃsthāna*, the dwarfish body – *vāmana saṃsthāna*, and the entirely unsymmetrical or deformed body – *huṇḍaka saṃsthāna*.

That on rise of which the different types of joints of the bones are

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affected is the name-karma of joint – *saṃhanana*. It is of six kinds: the name-karmas of perfect joint noted for extraordinary sturdiness and strength – *vajrarṣabhanārāca saṃhanana*, the less-than-perfect joint – *vajranārāca saṃhanana*, the still inferior joint – *nārāca saṃhanana*, weak joint – *ardhanārāca saṃhanana*, very weak joint – *kīlikā saṃhanana*, and extremely weak joint – *asamprāptāsṛpāṭikā saṃhanana*.

That which gives rise to the sense of touch is the name-karma of touch – *sparśa*. It is of eight kinds: the name-karmas of hard touch – *karkaśa sparśa*, soft touch – *mṛdu sparśa*, heavy touch – *guru sparśa*, light touch – *laghu sparśa*, smooth touch – *snigdha sparśa*, rough touch – *rūkṣa sparśa*, cold touch – *śīta sparśa* and hot touch – *uṣṇa sparśa*.

That which gives rise to the sense of taste is the name-karma of taste – *rasa*. It is of five kinds: the name-karmas of bitter taste – *tikta rasa*, pungent taste – *kaṭu rasa*, astringent taste – *kaṣāya rasa*, sour taste – *āmla rasa* and sweet taste – *madhura rasa*.

That which gives rise to the sense of odour is the name-karma of odour – *gandha*. It is of two kinds: the name-karmas of pleasant odour – *surabhi gandha* and unpleasant odour – *asurabhi gandha*.

That which causes distinction in the colour of the body is the name-karma of colour – *varṇa*. It is of five kinds: the name-karmas of black colour – *kṛṣṇa varṇa*, blue colour – *nīla varṇa*, red colour – *rakta varṇa*, yellow colour – *hāridra varṇa*, and white colour – *śukla varṇa*.

That on rise of which the form of the previous body does not disappear is the name-karma of migratory form after death – *ānupūrvya*. It is of four kinds: the name-karmas relating to the tendency of the soul after death to move towards the infernal state of existence – *narakagati-prāyogyānupūrvya*, towards the plant and animal state of existence – *tiryaggatiprāyogyānupūrvya*, towards the human state of existence – *manuṣyagatiprāyogyānupūrvya* and towards the celestial state of existence – *devagatiprāyogyānupūrvya*.

That on rise of which there is no falling down like the iron ball and no going up like the warm cotton is the name-karma of neither heavy nor light – *agurulaghu*.

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That on rise of which there is self-annihilation by hanging, falling from a cliff, etc., is the name-karma of self-destruction – *upaghāta*.
That on rise of which there is destruction of the self by others, through weapons, etc., is the name-karma of destruction by others – *paraghāta*.
That on rise of which the body emits warm light, like the sunshine, is the name-karma of emitting warm light – *ātapa*. It is found in the sun, etc.
That on rise of which the body emits cool brilliance or lustre is the name-karma of emitting cool light – *udyota*. It is found in the moon, the glowworm, etc.
That on rise of which the being is able to breathe is the name-karma of respiration – *ucchvāsa*.
That on rise of which the being is able to move about is the name-karma of movement or gait – *vihāyogati*. It is of two kinds: the name-karmas of graceful movement – *praśastha vihāyogati*, and awkward movement – *apraśastha vihāyogati*.
That on rise of which the soul attains an individual body for its use is the name-karma of individual body – *pratyeka śarīra*.
That on rise of which several souls possess one common body for their use is the name-karma of collective body – *sādhāraṇa śarīra*.
That on rise of which the being is born with two or more senses is the name-karma of mobile-being – *trasa*.
That on rise of which the being is born with one sense is the name-karma of immobile-being – *sthāvara*.
That on rise of which the being is pleasing to others is the name-karma of good-tempered – *subhaga*.
That on rise of which the being is unpleasant to others is the name-karma of bad-tempered – *durbhaga*.
That on rise of which the being is endowed with a melodious voice is the name-karma of melodious voice – *susvara*.
That on rise of which the being is endowed with a harsh voice is the name-karma of unmelodious voice – *duḥsvara*.
That on rise of which the being is endowed with an attractive form is

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the name-karma of attractiveness of form – *śubha*.
That on rise of which the being is endowed with an unattractive form is the name-karma of unattractiveness of form – *aśubha*.
That on rise of which the being is endowed with a subtle body is the name-karma of minute body – *sūkṣma*.
That on rise of which the being is endowed with a gross body is the name-karma of gross body – *bādara*.
That on rise of which the being is endowed with complete development of the organs and capacities is the name-karma of completion – *paryāpti*. It is of six kinds – the name-karmas of taking in of the molecules to form the body – *āhāraparyāpti*, development of the body – *śarīraparyāpti*, development of the sense-organs – *indriyaparyāpti*, development of the respiratory organs – *prāṇāpānaparyāpti*, development of the vocal organ – *bhāṣāparyāpti*, and development of the mind – *manaḥparyāpti*.
That on rise of which the being is not endowed with full development of these six kinds of completion is the name-karma of incompletion – *aparyāpti*.
That on rise of which the being accomplishes firmness (such as a well-knit frame, fine teeth and strong limbs) is the name-karma of firmness – *sthira*.
That on rise of which the being does not accomplish firmness is the name-karma of infirmness – *asthira*.
That on rise of which the being is endowed with lustre of the body is the name-karma of lustrous body – *ādeya*.
That on rise of which the being is not endowed with lustre of the body is the name-karma of lustreless body – *anādeya*.
That on rise of which the merits of the being get admiration and praise from others is the name-karma of glory and renown – *yaśaḥkīrti*.
That on rise of which the merits of the being do not get admiration and praise from others is the name-karma of obscurity – *ayaśaḥkīrti*.
That on rise of which the being is destined to attain the status of the Lord of the three worlds is the name-karma of Lord Jina – *Tīrthakaratva*.

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The subdivisions of name-karma have been described. The subdivisions of status-determining *(gotra)* karma are described next.

उच्चैर्नीचैश्च ॥१२॥

[**उच्चैर्नीचैश्च**] उच्चगोत्र और नीचगोत्र – ये दो भेद गोत्र कर्म के हैं।

The high-status *(uccagotra)* and the low-status *(nīcagotra)* are the two subdivisions of status-determining *(gotra)* karma.

The status-determining *(gotra)* karma is of two kinds: the *gotra* karma of high-status *(uccagotra)* and the *gotra* karma of low-status *(nīcagotra)*. Owing to the rise of the former, an individual is born in a high or noble family of great respectability and prestige. Due to the rise of the latter one gets birth in a low-status family, lacking in prestige and respectability. The high-status family has the tradition of noble conduct; the low-status family has the tradition of vicious conduct.

The subdivisions of the eighth kind, the obstructive *(antarāya)* karma, are now mentioned.

दानलाभभोगोपभोगवीर्याणाम् ॥१३॥

[**दानलाभभोगोपभोगवीर्याणाम्**] दानान्तराय, लाभान्तराय, भोगान्तराय, उपभोगान्तराय और वीर्यान्तराय – ये पाँच भेद अन्तराय कर्म के हैं। प्रकृतिबन्ध के उपभेदों का वर्णन यहाँ पूर्ण हुआ।

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The obstructive *(antarāya)* karma has five subdivisions: the *antarāya* karma of obstructing the making of a gift (charity) – *dāna antarāya*, the attainment of a gain – *lābha antarāya*, enjoyment of consumable things – *bhoga antarāya*, enjoyment of non-consumable things – *upabhoga antarāya*, and effort (energy) – *vīrya antarāya*.

The subdivisions of the obstructive *(antarāya)* karma are made with reference to the kind of obstruction. Thus these subdivisions result in obstruction in charity, in gain, and so on. On the rise of the first kind – *dāna antarāya* – the individual is not able to make a gift even if he wishes to. The second – *lābha antarāya* – hinders him from attaining any gain even though he sets his heart on it. The third – *bhoga antarāya* – hinders the enjoyment of consumable things, though he is desirous of enjoyment. The fourth – *upabhoga antarāya* – prevents the enjoyment of non-consumable things, although he is eager after enjoyment of such things. The fifth – *vīrya antarāya* – prevents effort or exertion, although he wants to make an effort or exert himself.

The divisions of nature-bondage – *prakṛtibandha* – have been explained. Now the kinds of duration-bondage – *sthitibandha* – have to be described. Duration *(sthiti)* is of two kinds, the maximum *(utkṛṣṭa)* and the minimum *(jaghanya)*. Certain kinds of karmas have the same maximum *(utkṛṣṭa)* duration. These are mentioned first.

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपमकोटीकोट्यः परा स्थितिः ॥१४॥

[आदितस्तिसृणाम्] आदि से तीन अर्थात् ज्ञानावरण, दर्शनावरण, तथा वेदनीय **[अन्तरायस्य च]** और अन्तराय – इन चार कर्मों की **[परा**

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स्थितिः] उत्कृष्ट स्थिति [त्रिंशत्सागरोपमकोटीकोट्यः] तीस कोटाकोटि सागरोपम है।

The maximum duration – *utkṛṣṭa sthiti* – of the first three types of karmas, i.e., knowledge-covering *(jñānāvaraṇa)*, perception-covering *(darśanāvaraṇa)* and feeling-producing *(vedanīya)*, and of the obstructive *(antarāya)* karma is thirty *sāgaropama koṭākoṭi*.

It is mentioned 'from the first' in order to indicate that the three should not be taken from the middle or from the end. 'Obstructive' is mentioned in order to include that which is separated. *'Sāgaropama'* is the duration or period of time indicated already. *'Koṭi'* multiplied by *'koṭi'* is *koṭākoṭi*. The word *'parā'* means the maximum. The purport is this. The maximum duration – *utkṛṣṭa sthiti* – of knowledge-covering *(jñānāvaraṇa)*, perception-covering *(darśanāvaraṇa)*, feeling-producing *(vedanīya)*, and obstructive *(antarāya)* karmas is thirty *sāgaropama koṭākoṭi*. In whom does it occur? The bondage of karmas with the maximum duration occurs in case of the wrong-believer *(mithyādṛṣṭi)* who is endowed with the five senses and the mind – *saṃjñī pañcendriya* – and who has attained completion – *paryāptaka*.

The maximum duration of the deluding *(mohanīya)* karma is now indicated.

सप्ततिर्मोहनीयस्य ॥१५॥

[मोहनीयस्य] मोहनीय कर्म की उत्कृष्ट स्थिति [सप्ततिः] सत्तर कोटाकोटि सागरोपम है।

Seventy *sāgaropama koṭākoṭi* is the maximum duration – *utkṛṣṭa sthiti* – of the deluding *(mohanīya)* karma.

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In this *sūtra*, *'sāgaropamakoṭikoṭi'* and *'parā sthitiḥ'* – *utkṛṣṭa sthiti* – have been taken from the previous *sūtra*. This maximum duration of the deluding *(mohanīya)* karma also occurs in case of the wrong-believer *(mithyādṛṣṭi)* who is endowed with the five senses and the mind – *saṃjñī pañcendriya* – and who has attained completion – *paryāptaka*. With regard to the rest it must be understood from the Scripture.

The maximum duration of the physique-making *(nāma)* and the status-determining *(gotra)* karmas is mentioned next.

विंशतिर्नामगोत्रयोः ॥१६॥

[नामगोत्रयोः] नाम और गोत्र कर्म की उत्कृष्ट स्थिति [विंशतिः] बीस कोटाकोटि सागरोपम है।

Twenty *sāgaropama koṭākoṭi* is the maximum duration – *utkṛṣṭa sthiti* – of the name *(nāma)* and the status-determining *(gotra)* karmas.

Again, *'sāgaropamakoṭikoṭi'* and *'parā sthitiḥ'* – *utkṛṣṭa sthiti* – have been taken from the previous *sūtra*. This maximum duration also occurs in case of the wrong-believer *(mithyādṛṣṭi)* who is endowed with the five senses and the mind – *saṃjñī pañcendriya* – and who has attained completion – *paryāptaka*. With regard to the rest it must be understood from the Scripture.

What is the maximum duration of life-determining *(āyuḥ)* karma?

त्रयस्त्रिंशत्सागरोपमाण्यायुषः ॥१७॥

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[आयुषः] आयु कर्म की उत्कृष्ट स्थिति [त्रयस्त्रिंशत्सागरोपमाणि] तैंतीस सागरोपम है।

Thirty-three *sāgaropama* is the maximum duration of the life-determining *(āyuḥ)* karma.

The mention of *'sāgaropama'* in the *sūtra* is to exclude *'koṭākoṭi'*. The maximum duration is supplied from the *sūtra* 8-14. This maximum duration also occurs in case of the wrong-believer *(mithyādṛṣṭi)* who is endowed with the five senses and the mind – *saṃjñī pañcendriya* – and who has attained completion – *paryāptaka*. With regard to the rest it must be understood from the Scripture.

The maximum duration – *utkṛṣṭa sthiti* – has been described. Now the minimum duration – *jaghanya sthiti* – has to be described. Leaving (for the present) the five types of karmas, which have the same minimum duration, the author describes the minimum duration of the other three types of karmas in two *sūtra*.

अपरा द्वादश मुहूर्ता वेदनीयस्य ॥१८॥

[वेदनीयस्य अपरा] वेदनीय कर्म की जघन्य स्थिति [द्वादशमुहूर्ता] बारह मुहूर्त है।

The minimum duration – *jaghanya sthiti* – of the feeling-producing *(vedanīya)* karma is twelve *muhūrta*.

The word *'aparā'* means the minimum. The minimum duration of the feeling-producing *(vedanīya)* karma is twelve *muhūrta*.

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नामगोत्रयोरष्टौ ॥१९॥

[नामगोत्रयोः] नाम और गोत्र कर्म की (जघन्य स्थिति) **[अष्टौ]** आठ मुहूर्त है।

The minimum duration – *jaghanya sthiti* – of the physique-making *(nāma)* and the status-determining *(gotra)* karmas is eight *muhūrta*.

The words *'muhūrta'* and *'aparā sthiti'* – minimum duration – are supplied from the previous *sūtra*.

The minimum duration of the remaining five types of karmas is now indicated.

शेषाणामन्तर्मुहूर्ता ॥२०॥

[शेषाणां] बाकी के पाँच – ज्ञानावरण, दर्शनावरण, मोहनीय, अन्तराय और आयु – कर्मों की जघन्य स्थिति **[अन्तर्मुहूर्ता]** अन्तर्मुहूर्त है।

The minimum duration – *jaghanya sthiti* – of the remaining five kinds of karmas is up to one *muhūrta*.

The minimum duration – *jaghanya sthiti* – of the remaining five karmas is up to one *muhūrta*. The minimum duration of knowledge-covering *(jñānāvaraṇa)*, perception-covering *(darśanāvaraṇa)*, and obstructive *(antarāya)* karmas obtains in the case of the ascetic in the tenth stage of development – *sūkṣmasāmparāya guṇasthāna*. The minimum duration of the deluding *(mohanīya)* karma occurs in the case of the ascetic in the ninth stage – *anivṛttibādarasāmparāya guṇasthāna*. The minimum duration of the life-determining *(āyuḥ)*

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karma occurs in the case of animals and human beings who take birth with the life-span of numerable *(saṃkhyāta)* years.

What is the definition of fruition – *anubhava*?

विपाकोऽनुभवः ॥२१॥

[विपाकः] विविध प्रकार का विपाक अर्थात् फल देने की शक्ति [अनुभवः] ही अनुभव है।

Fruition – *anubhava* – is the capacity of the karmas to provide various kinds of fruits.

The word *'vipāka'* means distinctive or variegated ripening. It is distinguished by influx of intense or mild dispositions, as described already. Or, different kinds of fruition assisted by differences in substance *(dravya)*, place *(kṣetra)*, time *(kāla)*, state-of-being *(bhava)* and disposition *(bhāva)* constitute *'vipāka'*. This *'vipāka'* is what is experienced on fruition – *anubhava*. From abundance of auspicious modifications or thought-activity of the soul, there is fruition-bondage of abundance of auspicious karmas, and there is fruition-bondage of very little of inauspicious karmas. Similarly, from abundance of inauspicious modifications or thought-activity of the soul, there is fruition-bondage of abundance of inauspicious karmas, and there is fruition-bondage of very little of auspicious karmas. The fruition resulting thus from appropriate causes operates in two ways, that is, by its own nature, and by the nature of another. The fruition of each of the eight main types of karmas is by its own nature alone. That is to say that the knowledge-covering karma will cover knowledge only and will not produce feeling or will not determine life or status. In case of subtypes of the karmas, except the life-karma, faith-deluding and conduct-deluding karmas, fruition is possible by others' nature also.

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For instance, the fruition of life-karma of an animal or a human being is not possible through life in hell. And the fruition of faith-deluding karma is not possible through conduct-deluding karma and vice-versa.

The disciple says, "The ripening of karmas accumulated formerly is fruition. We admit this. But we do not know this other thing. Is fruition according to the nature of karmas or otherwise? "Yes," says the author. Fruition is according to the nature of the species of karmas enumerated. This is declared in the next *sūtra*.

स यथानाम ॥२२॥

[**सः**] यह अनुभव (अनुभाग) [**यथानाम**] कर्मों के नाम के अनुसार ही होता है।

The nature of fruition is according to the names of the karmas.

The fruit of knowledge-covering *(jñānāvaraṇa)* karma is absence of knowledge. The effect of perception-covering *(darśanāvaraṇa)* karma is to obscure perception. Thus the effects of all karmas are significant and are true to their meanings. Hence there is agreement between the several types of karmas and their fruition – *anubhava*.

It is understood that ripening is fruition – *anubhava*. Now do the experienced karmas continue to remain as ornaments, or do they fall off losing their strength and vigour?

ततश्च निर्जरा ॥२३॥

[**ततः च**] (तीव्र, मध्यम या मन्द) फल देने के बाद [**निर्जरा**] उन

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कर्मों की निर्जरा हो जाती है, अर्थात् उदय में आने के बाद कर्म आत्मा से पृथक् हो जाते हैं।

After fruition *(anubhava)*, the shedding – *nirjarā* – of karmas takes place.

Just as food and similar things decay in course of time, the karmas fall off after giving pain or pleasure. These cannot stay on after fruition at the end of their duration. The falling off – *nirjarā* – or dissociation of karmas is of two kinds, namely, ripening in the usual course – *vipākajā* – and being made to ripen prematurely – *avipākajā*. In the great ocean of transmigration, the individual soul wanders, whirling round and round among the four states of existence, in various births. And the auspicious and inauspicious karmas bound with the soul reach the stage of fruition according to their duration, and their shedding takes place. This is the first kind of dissociation – *vipākajā nirjarā* – arising from maturity in the ordinary course of things. As the mango, jack fruit, etc., are made to ripen by special contrivances, the karmas which have not attained their maturity can be made to rise and experienced. This dissociation is without their ripening in the natural course of things. The word *'ca'* is intended to include other methods referred to in a later *sūtra*, namely, *sūtra* 9-3, *'tapasā nirjarā ca'*. Dissociation is effected by penance and also by other ways. Why is dissociation *(nirjarā)* mentioned here before stoppage *(saṃvara)* of karmas, as it should have come after stoppage in the natural course of things? It is mentioned here for the sake of brevity. If it were to be mentioned there, it would have been a repetition.

The fruition – *anubhava* – is of two types, for the destructive *(ghāti)* karmas and for the non-destructive *(aghāti)* karmas. The four – deluding *(mohanīya)*, knowledge-covering *(jñānāvaraṇa)*, perception-covering *(darśanāvaraṇa)*, and obstructive *(antarāya)* – karmas are called destructive *(ghāti)* as these interfere with the essential characteristics of the soul. For these destructive *(ghāti)* karmas, the

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fruition – *anubhava* – varies in degrees and is likened to the creeper *(latā)*, the wood *(dāru)*, the bone *(asthi)*, and the rock *(śaila)*. The other four main types of karmas – feeling-producing *(vedanīya)*, life-determining *(āyuḥ)*, physique-making *(nāma)*, and status-determining *(gotra)* – are called non-destructive *(aghāti)* as these do not interfere with the essential characteristics of the soul. These non-destructive *(aghāti)* karmas have two classes, merit *(puṇya)* and demerit *(pāpa)*. The fruition – *anubhava* – of the merit *(puṇya)* varies in degrees and is likened to the molasses *(guḍa)*, the sweetmeat *(khāṇḍa)*, the sugar *(śarkarā)*, and the nectar *(amṛta)*. The fruition – *anubhava* – of the demerit *(pāpa)* also varies in degrees and is likened to the margosa *(nimba* or *nīma)*, the sour gruel *(kañjīra)*, the venom *(viṣa)*, and the deadly poison *(halāhala)*. (see *'Sarvārthasiddhi'*, p. 314).

Fruition-bondage *(anubbhavabandha)* has been described. Now space-bondage *(pradeśabandha)* must be described. In describing it these points must be indicated. What are its causes? When does it occur? How does it occur? What is its nature? Where does it occur? What is its transformation? The next *sūtra* proceeds to give particulars in the order in which the questions are put.

नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ।।२४।।

[**नामप्रत्ययाः**] ज्ञानावरणादि कर्म प्रकृतियों के कारणभूत [**सर्वतः**] सर्व भावों में प्रतिसमय [**योगविशेषात्**] योगविशेष से [**सूक्ष्मैकक्षेत्रवगाहस्थिताः**] सूक्ष्म, एकक्षेत्रावगाही और स्थित [**अनन्तानन्तप्रदेशाः**] अनन्तानन्त पुद्गल परमाणु [**सर्वात्मप्रदेशेषु**] सर्व आत्मप्रदेशों में (सम्बन्ध को प्राप्त) होते हैं।

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The subtle *(sūkṣma)*, infinite-times-infinite *(anantānanta)*, stationary *(sthitāḥ)* atoms – *pudgala paramāṇu* – fit to be transformed into karmas, as indicated by the names of the karmas, pervade the entire space-points *(pradeśa)* of the individual soul in every birth. And these are absorbed every instant by the soul because of its activity *(yoga)*.

The phrase *'nāmapratyayaḥ'* means the species of karmas as indicated by the names. It has been said that the nature of karmas is according to their names (*sūtra* 8-22). So the word 'name' encompasses all species of karmas. *'Sarvataḥ'* means in all births. In case of every soul infinite births have gone by or have taken place in the past. And in the future there will be numerable, innumerable or infinite-times-infinite births. The phrase *'yogaviśeṣāt'* is intended to indicate that owing to activity *(yoga)*, the matter is absorbed in form of karma. The word *'sukṣma'* indicates that the matter capable of being absorbed as karmas is subtle and not gross. The phrase *'ekakṣetrāvagāha'* means pervading the same extent of space as occupied by the individual soul. The term *'sthitāḥ'* means stationary. This term is intended to indicate that the forms of karmic matter are stationary and not moving. *'Sarvātmapradeśeṣu'* is intended to indicate the substratum. It means that the forms of karmic matter pervade the entire extent of space of the individual soul. This indicates that karmic particles do not pervade only one, two, etc., space-points *(pradeśa)* of the soul. These particles pervade the entire space-points of the soul, in all directions, upper, lower and horizontal. The extent of these particles of matter is infinite-times-infinite space-points, and the specific mention of it is intended to exclude other quantities and declare that it is not numerable, innumerable or infinite space-points. The molecules of karmic matter are infinitefold of the number of the non-potential souls *(abhavya)* and one/infinite of the number of the liberated souls (the *Siddha*) and occupy one/innumerable part of the *ghanāṅgula*.

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These are of varied duration; of one, two, three, four, numerable and innumerable instants. These particles are characterized by five colours, five tastes, two odours, and four kinds of touch and are fit to be turned into the eight species of karmas. Owing to the activity *(yoga)* of the soul these are bound with the soul. Thus space-bondage *(pradeśabandha)* must be understood in brief.

It was contended earlier (see *sūtra* 1-4) that merit *(puṇya)* and demerit *(pāpa)* are implied in influx *(āsrava)* and bondage *(bandha)*. Hence these – merit *(puṇya)* and demerit *(pāpa)* – must be explained now. The next *sūtra* determines the karmas that constitute merit *(puṇya)*.

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥२५॥

[**सद्वेद्यशुभायुर्नामगोत्राणि**] साता वेदनीय, शुभ आयु, शुभ नाम और शुभ गोत्र [**पुण्यम्**] ये पुण्य-प्रकृतियाँ हैं।

The auspicious varieties of the feeling-producing – *sātāvedanīya*, life-determining – *śubha āyuḥ*, physique-making – *śubha nāma*, and status-determining – *śubha gotra*, karmas constitute merit *(puṇya)*.

The word *'śubha'* means auspicious or laudable. It is added to the rest severally – auspicious life, auspicious name and auspicious status. The three auspicious life-karmas are: life as plant and animal – *tiryañcāyuḥ*, life as a human being – *manuṣyāyuḥ* and life as a celestial being – *devāyuḥ*. The thirty-seven auspicious name-karmas are: the human state of existence – *manuṣyagati*, the celestial existence – *devagati*, the class of beings with five senses – *pañcendriyajāti*, the five bodies – *śarīa*, the three chief and secondary parts – *aṅgopāṅga*, the perfectly symmetrical body – *samacaturasra saṃsthāna*, extra-

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ordinary sturdiness and strength – *vajrarṣabhanārāca saṃhanana*, pleasant colour – *varṇa*, pleasant taste – *rasa*, pleasant odour – *gandha*, pleasant touch – *sparśa*, movement towards the human state of existence – *manuṣyagatiprāyogyānupūrvya*, movement towards the celestial state of existence – *devagatiprāyogyānupūrvya*, neither heavy nor light – *agurulaghu*, liability of annihilation by others – *paraghāta*, respiration – *ucchvāsa*, emitting warm light – *ātapa*, emitting cool light – *udyota*, graceful gait – *vihāyogati*, mobile-being – *trasa*, gross body – *bādara*, complete development of the organs and the faculties of the body – *paryāpti*, possession of an individual body – *pratyeka śarīra*, firmness of the bodily frame – *sthira*, beauty of the body – *śubha*, good-tempered – *subhaga*, melodious voice – *susvara*, lustrous body – *ādeya*, glory and renown – *yaśaḥkīrti*, the formation of the body – *nirmāṇa*, and the name-karma of the *Tīrthaṅkara*. Further, high status *(uccagotra)* and pleasant-feeling *(sātāvedanīya)* are auspicious. In all, there are forty-two auspicious varieties of karmas.

अतोऽन्यत्पापम् ॥२६॥

[अतःअन्यत्] इन पुण्य-प्रकृतियों से अन्य सब **[पापम्]** पाप-प्रकृतियाँ हैं।

The remaining varieties of karmas constitute demerit *(pāpa)*.

The karmas which do not constitute merit *(puṇya)*, as mentioned in the previous *sūtra*, are classified under demerit *(pāpa)*. These are eighty-two in number. Five kinds of knowledge-covering *(jñānāvaraṇa)* karmas, nine kinds of perception-covering *(darśanāvaraṇa)* karmas, twenty-six kinds of deluding *(mohanīya)* karmas, and five

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kinds of obstructive *(antarāya)* karmas. The infernal state of existence – *narakagati*, the plant and animal state of existence – *tiryańcagati*, the four classes *(jāti)* of beings (with one, two, three and four senses), the five kinds of structure of the body – *saṃsthāna*, the five kinds of joints – *saṃhanana*, inauspicious colour – *varṇa*, inauspicious taste – *rasa*, inauspicious odour – *gandha*, inauspicious touch – *sparśa*, two kinds of movement of the soul towards the place of birth – *narakagati-prāyogyānupūrvya* and *tiryaggatiprāyogyānupūrvya*, self-annihilation – *upaghāta*, awkward movement – *apraśastha vihāyogati*, immobile-being – *sthāvara*, minute body – *sūkṣma*, incomplete development of organs and faculties – *aparyāpti*, collective body – *sādhāraṇa śarīra*, infirmness of limbs – *asthira*, unattractiveness of form – *aśubha*, bad-tempered – *durbhaga*, unmelodious voice – *duḥsvara*, lustreless body – *anādeya*, and obscurity – *ayaśaḥkīrti*, are thirty-four inauspicious types of name-karmas *(nāmakarma)*. Unpleasant feeling-producing – *asātāvedanīya*, life as an infernal being – *narakāyuḥ*, and low status – *nīcagotra*, are the other three.

Thus, bondage has been explained in detail. The bondage is perceived directly by clairvoyance *(avadhijñāna)*, telepathy *(manaḥparyaya-jñāna)* and omniscience *(kevalajñāna)*, and can be understood from the Scripture promulgated by those possessed of direct knowledge.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे अष्टमोऽध्यायः समाप्तः ॥

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CHAPTER-9

STOPPAGE AND SHEDDING OF KARMAS

Bondage *(bandha)* has been described. The next thing to be explained is stoppage *(saṃvara)* of karmas.

आस्रवनिरोधः संवरः ॥१॥

[आस्रवनिरोधः] आस्रव का निरोध (रोकना) सो **[संवरः]** संवर है अर्थात् आत्मा में जिन कारणों से कर्मों का आस्रव होता है उन कारणों को दूर करने से कर्मों का आना रुक जाता है, उसे संवर कहते हैं।

The obstruction *(nirodha)* of influx *(āsrava)* is stoppage *(saṃvara)*.

Influx *(āsrava)* which is the cause of taking in of new karmic matter has been explained. The obstruction of the inflow of karmic matter is called stoppage *(saṃvara)*. It is of two kinds, psychic-stoppage *(bhāva saṃvara)* and material-stoppage *(dravya saṃvara)*. The cessation of activities that lead to transmigration is psychic-stoppage *(bhāva saṃvara)*. When these activities are checked, the taking in of karmic matter is cut off or interrupted; this is material-stoppage *(dravya saṃvara)*.

Now this is investigated. What karmas are stopped in what stages of spiritual development – *guṇasthāna* (see explanation to *sūtra* 1-8)? The self that is subjugated by the karma which causes false belief is the misbeliever or 'deluded' – *mithyādṛṣṭi*. That karma which flows into the soul chiefly on account of wrong-belief *(mithyādarśana)* is cut off in case of those in higher *guṇasthāna*. Hence stoppage of that karma prevails in the beings from the second stage of spiritual development,

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namely, 'downfall' – *sāsādanasamyagdṛṣṭi* – onwards. What is that karma? That karma is of sixteen kinds: wrong-belief – *mithyātva*, neuter-sex – *napuṃsakaveda*, infernal-lifetime – *narakāyuḥ*, infernal state of existence – *narakagati*, birth as a one-sensed being – *ekendriya jāti*, birth as a two-sensed being – *dvīndriya jāti*, birth as a three-sensed being – *trīndriya jāti*, birth as a four-sensed being – *caturindriya jāti*, unsymmetrical body – *huṇḍa saṃsthāna*, extremely weak joint – *asamprāptāsṛpāṭikā saṃhanana*, transmigrating force tending to infernal state of existence – *narakagatiprāyogyānupūrvī*, emitting warm light – *ātapa*, the body possessing one sense only – *sthāvara*, the subtle body – *sūkṣma*, the undeveloped body – *aprayāptaka*, and the collective body – *sādhāraṇa śarīra*.

Non-restraint *(asaṃyama)* is of three kinds – the rise of passions *(kaṣāya)* leading to endless mundane existence – *anantānubandhī*, the rise of passions hindering partial restraint – *apratyākhyāna*, and the rise of passions hindering complete self-discipline – *pratyākhyāna*. The influx of karmas caused by these passions is stopped in their absence. There is, thus, stoppage of these twenty-five karmas which are caused due to the rise of *anantānubandhī* passions *(kaṣāya)*: deep-sleep – *nidrā-nidrā*, heavy-drowsiness – *pracalā-pracalā*, somnambulism – *styānagṛddhi*, *anantānubandhī* anger – *krodha*, *anantānubandhī* pride – *māna*, *anantānubandhī* deceitfulness – *māyā*, *anantānubandhī* greed – *lobha*, female-sex-passion – *strīveda*, animal age – *tiryañcāyuḥ*, animal state of existence – *tiryañcagati*, the middle four types of structure of the body – *saṃsthāna*, the middle four types of joints – *saṃhanana*, the transmigrating force tending to the animal state of existence – *tiryaggatiprāyogyānupūrvī*, cold light – *udyota*, awkward motion – *apraśastha vihāyogati*, bad-tempered – *durbhaga*, harsh voice – *duḥsvara*, lustreless body – *anādeya*, and low family – *nīcagotra*. These karmas, the influx of which is caused by non-restraint *(asaṃyama)* arising from the *anantānubandhī* passions *(kaṣāya)*, bind one-sensed beings, etc., only up to the end of the second stage of spiritual development – *sāsādanasamyagdṛṣṭi*. Owing to the absence of this kind of non-restraint in the higher stages of spiritual

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development, there is stoppage of these karmas in those stages, that is, from the third stage of mixed right and wrong belief – *samyagmithyādṛṣṭi*.

Ten karmas flow into the soul primarily on account of non-restraint *(asaṃyama)* caused by the rise of passions hindering partial restraint – *apratyākhyānāvaraṇa*. These are *apratyākhyānāvaraṇa* anger – *krodha*, *apratyākhyānāvaraṇa* pride – *māna*, *apratyākhyānāvaraṇa* deceitfulness – *māyā*, *apratyākhyānāvaraṇa* greed – *lobha*, human age – *manuṣyāyuḥ*, human state of existence – *manuṣyagati*, gross body – *audārika śarīra*, the chief and secondary parts of the physical body – *audārika śarīra aṅgopāṅga*, excellent joining – *vajrarṣabhanārāca saṃhanana*, and the transmigrating force tending to human birth – *nanuṣyagatiprāyogyānupūrvī*. These karmas bind from one-sensed beings up to the end of the fourth stage of spiritual development, namely, 'vowless right belief' – *asaṃyatasamyagdṛṣṭi*. Owing to the absence of passions hindering partial restraint – *apratyākhyānāvaraṇa* – there is stoppage of these karmas in the higher stages. In the third stage of mixed belief – *samyagmithyātva* – there is no binding of age-determining *(āyuḥ)* karma. That is a peculiarity.

On account of non-restraint *(asaṃyama)* caused by the rise of passions that prevent complete self-control – *pratyākhyānāvaraṇa* – these four karmas, *pratyākhyānāvaraṇa* anger – *krodha*, *pratyākhyānāvaraṇa* pride – *māna*, *pratyākhyānāvaraṇa* deceitfulness – *māyā*, and *pratyākhyānāvaraṇa* greed – *lobha*, bind from one-sensed beings up to the end of the fifth stage of 'partial vows' – *saṃyatāsaṃyata*. There is stoppage of these karmas in the higher stages.

The influx of karmas caused by negligence *(pramāda)* is stopped in the absence of negligence. From the stage higher up the sixth stage of 'imperfect vows' – *pramattasaṃyata* – there is stoppage of karmas whose influx is caused by negligence, as there is no negligence in those stages. What are these? These are the six karmas causing the unpleasant-feeling – *asātāvedanīya*, disliking – *arati*, sorrow – *śoka*, infirm frame – *asthira*, unattractiveness of form – *aśubha*, and

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obscurity – *ayaśaḥkīrti*. The commencement of the binding of celestial age – *devāyuḥ* – is caused generally by negligence *(pramāda)* and also by the absence of negligence in the next (seventh) stage of 'perfect vows' – *apramattasaṃyata*. Owing to the absence of negligence *(pramāda)*, there is stoppage of this binding of celestial age in the higher stages, i.e., after the seventh stage of 'perfect vows' – *apramattasaṃyata*.

The passions bereft of negligence *(pramāda)*, etc., are stopped as the passions *(kaṣāya)* are controlled. Such passions are of three degrees, namely, intense *(tīvra)*, moderate *(madhyama)* and minute *(jaghanya)*. These three degrees of passions *(kaṣāya)* remain in the next three stages (8th, 9th and 10th). In one/numerable part of the eighth stage of 'unprecedented purity' – *apūrvakaraṇa* – only the two karmas of sleep *(nidrā)* and slumber *(pracalā)* bind. In the next one/numerable part, thirty divisions of karmas bind. These are the celestial state of existence – *devagati*, birth as a being with five senses – *pañcedriya jāti*, transformable body – *vaikriyika śarīra*, projectable body – *āhāraka śarīra*, luminous body – *taijasa śarīra*, karmic body – *kārmaṇa śarīra*, symmetrical build – *samacaturasra saṃsthāna*, the chief and secondary parts of the transformable body – *vaikriyika śarīra aṅgopāṅga*, the chief and secondary parts of the projectable body – *āhāraka śarīra aṅgopāṅga*, colour – *varṇa*, odour – *gandha*, taste – *rasa*, touch – *sparśa*, transmigrating force tending to celestial state – *devagatiprāyogyānupūrvī*, neither heavy nor light – *aguru-laghu*, self-annihilation – *upaghāta*, destruction caused by others – *paraghāta*, respiration – *ucchvāsa*, graceful movement – *praśastha vihāyogati*, movable body – *trasa*, gross body – *bādara*, complete development – *paryāpta*, individual body – *pratyeka śarīra*, firmness of the body – *sthira*, attractiveness of form – *śubha*, good-tempered – *subhaga*, melodious voice – *susvara*, lustrous body – *ādeya*, sturdy formation – *nirmāṇa*, and the status of the *Tīrthaṅkara*. In the last instant of this stage, the four karmas causing laughter – *hāsya*, liking – *rati*, fear – *bhaya*, and disgust – *jugupsā*, bind. The influx *(āsrava)* of

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these karmas is owing to intense passions; as the passions get progressively less in the higher stages, stoppage *(saṃvara)* takes place. In the next stage of 'checking of gross-passions' – *anivṛttibādara-sāmparāya*, from the first instant up to one/numerable parts of the duration of this stage, male-sex-passion – *puṅveda*, and gleaming *(saṃjvalana)* anger – *krodha* – bind. In the remaining numerable parts of this stage, *saṃjvalana* pride – *māna*, and *saṃjvalana* deceitfulness – *māyā* bind. And in the last instant, *saṃjvalana* greed – *lobha* binds. The influx of these karmas is caused by moderate passions *(kaṣāya)*. And owing to the progressive absence of moderate passions, there is stoppage of these karmas in the higher stages. In the next stage of 'checking of even minute passions' – *sūkṣmasāmparāya*, the following sixteen karmas bind: five kinds of knowledge-covering – *jñānāvaraṇa*, four kinds of perception-covering – *darśanāvaraṇa*, glory and renown – *yaśaḥkīrti*, high family – *uccagotra*, and five kinds of obstructive-karmas – *antarāya*, the influx of which is caused by minute passions. There is stoppage of these karmas in the higher stages owing to the absence of minute passions. In the next three stages of 'subsided delusion' – *upaśānta-kaṣāya*, 'destroyed delusion' – *kṣīṇakaṣāya*, and 'Omniscient-with-vibration' – *sayogakevalī*, there is the bondage of karmas causing pleasant-feeling – *sātāvedanīya*, owing to the presence of mere vibrations or activity *(yoga)*. And in the absence of activity *(yoga)* in case of the 'Omniscient-without-activity' – *ayogakevalī*, there is stoppage *(saṃvara)* of the karmas causing pleasant-feeling – *sātāvedanīya*. (see also *'Ṇayacakko'*, verse 155, p. 89-90).

Stoppage *(saṃvara)* has been described. The means to attain stoppage are mentioned in the next *sūtra*.

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥२॥

[सः] वह (संवर) [गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः] गुप्ति, समिति, धर्म, अनुप्रेक्षा, परीषहजय और चारित्र से होता है।

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Stoppage *(saṃvara)* is affected by control – *gupti*, carefulness – *samiti*, virtue – *dharma*, contemplation – *anuprekṣā*, conquest by endurance – *parīṣahajaya*, and conduct – *cāritra*.

That by which the soul is protected from the causes of transmigration is control – *gupti*. Careful movement in order to avoid injury to organisms is regulation or carefulness – *samiti*. That which takes one to the desired goal is virtue – *dharma*. Meditating on the nature of the body, and so on, is contemplation – *anuprekṣā*. To bear with the sufferings of hunger, etc., for the sake of dissociation of karmas is endurance. Conquest by patient endurance is *parīṣahajaya*. Conduct – *cāritra* – has been explained in the first *sūtra*. These, *gupti*, etc., are most helpful in stoppage *(saṃvara)*, therefore, these are mentioned as instrumental causes. This is the section on stoppage *(saṃvara)*. Still the pronoun *'saḥ'* – 'it' – is used in order to indicate direct association of stoppage *(saṃvara)* with *gupti*, etc. What is its purpose? It is intended for determination. That is, stoppage can be achieved only by *gupti*, etc., and not by any other means. Thus, activities such as pilgrimage to holy places, bathing in holy waters, initiation in offering the head as an oblation, and the worship of deities in order to win favours, are precluded. The karmas acquired on account of attachment *(rāga)*, aversion *(dveṣa)* and delusion *(moha)* cannot be got rid of by any other way.

A potent cause of stoppage *(saṃvara)* and dissociation *(nirjarā)* is mentioned next.

तपसा निर्जरा च ॥३॥

[तपसा] तप से [निर्जरा च] निर्जरा होती है और संवर भी होता है।

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By austerity *(tapa)*, dissociation *(nirjarā)* also is achieved.

Though religious austerity is included under the moral virtues, it is mentioned separately in order to indicate that it is the cause of both – stoppage *(saṃvara)* and dissociation *(nirjarā)* – and that it is the chief cause of stoppage *(saṃvara)*. Now it is true that austerity *(tapa)* is the means of prosperity, as it is admitted to lead to positions such as the lord of the *deva*. How can it then be the cause of dissociation *(nirjarā)*? There is nothing inconsistent in this for the same cause produces many effects; the fire is one but it has many effects such as scorching, ash and charcoal. Similarly, what inconsistency is there in considering penance or austerity *(tapa)* as the cause of both worldly prosperity – *abhyudaya* – and destruction of karmas – *karmakṣaya*?

Control *(gupti)*, which is mentioned first among the causes of stoppage *(saṃvara)*, is now defined.

सम्यग्योगनिग्रहो गुप्तिः ॥४॥

[सम्यक्योगनिग्रहो] सम्यक् प्रकार से योग का निग्रह करना सो [गुप्तिः] गुप्ति है।

Curbing activity *(yoga)* well is control – *gupti*.

Activity *(yoga)* has been explained already. (*sūtra* 6-1). Restraining self-willed activity *(yoga)* is restraint. The attribute *'samyak'* – 'well' – is intended to curb activity leading to worldly pleasures. When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no room for evil disposition. So there is no inflow of karma due to activity, and consequently there is stoppage *(saṃvara)* of influx. Restraint is of three kinds, control of bodily

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activity – *kāyagupti*, control of vocal activity – *vacanagupti*, and control of mental activity – *manogupti*.

For the ascetic who is unable to control activity altogether, activity that is free from injury is indicated.

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥५॥

[**ईर्याभाषैषणादाननिक्षेपोत्सर्गाः**] सम्यक् ईर्या, सम्यक् भाषा, सम्यक् एषणा, सम्यक् आदाननिक्षेप और सम्यक् उत्सर्ग – ये पाँच [**समितयः**] समिति हैं। (चौथे सूत्र का 'सम्यक्' शब्द इस सूत्र में भी लागू होता है।)

The fivefold regulation of activities – *samiti* – pertain to walking – *īryā*, speaking – *bhāṣā*, eating – *eṣaṇā*, lifting and laying down – *ādānanikṣepa*, and depositing waste products – *utsarga*.

The word *'samyak'* – carefulness – is supplied. Walking, etc., are qualified by this. That is, carefulness in walking – *īryāsamiti*, carefulness in speaking – *bhāṣāsamiti*, carefulness in eating – *eṣaṇāsamiti*, carefulness in lifting and laying down – *ādānanikṣepa-samiti*, and carefulness in depositing waste products – *utsargasamiti*. These five kinds of regulations are the means by which the ascetic, acquainted with the dwellings of minute organisms, avoids injury to these. The ascetic who conducts himself in this manner attains stoppage *(saṃvara)* of influx *(āsrava)* of karmas arising from non-restraint *(asaṃyama)*.

The third means of stoppage *(saṃvara)* is virtue *(dharma)*. Its subdivisions are mentioned in the next *sūtra*.

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उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्य-ब्रह्मचर्याणि धर्मः ॥६॥

[उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि] उत्तम क्षमा, उत्तम मार्दव, उत्तम आर्जव, उत्तम शौच, उत्तम सत्य, उत्तम संयम, उत्तम तप, उत्तम त्याग, उत्तम आकिंचन्य और उत्तम ब्रह्मचर्य – ये दस [धर्मः] धर्म हैं।

Supreme forbearance – *uttama kṣamā*, supreme modesty – *uttama mārdava*, supreme straightforwardness – *uttama ārjava*, supreme purity – *uttama śauca*, supreme truthfulness – *uttama satya*, supreme self-restraint – *uttama saṃyama*, supreme austerity – *uttama tapa*, supreme renunciation – *uttama tyāga*, supreme non-attachment – *uttama ākiñcanya*, and supreme celibacy – *uttama brahmacarya*, constitute ten virtues *(dharma)*.

The foremost means of stoppage *(saṃvara)* is 'control', that is, to curb activity *(yoga)*. In case of those who cannot curb activity *(yoga)* altogether, the second means is mentioned – the 'regulation' of activity by giving it proper direction. And the object of the tenfold virtue *(dharma)* is to avoid spiritual inertia or negligence *(pramāda)*, while getting engaged in activities such as movement.

Forbearance – *kṣamā* – is the absence of defilement, in form of anger *(krodha)*, in the ascetic, who, as he goes out for food for preserving the body, meets with insolent words, ridicule or derision, disgrace, bodily torment, and so on, from vicious people.

Modesty (humility) – *mārdava* – is the absence of arrogance or egotism on account of high birth, rank, and so on. *'Mārdava'* implies destruction of pride *(māna)*.

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Straightforwardness – *ārjava* – is freedom from crookedness in activity *(yoga)*. *'Ārjava'* implies destruction of deceitfulness *(māyā)*.

Purity – *śauca* – is freedom from greed *(lobha)*.

Truthfulness – *satya* – is utterance of chaste words in the presence of noble persons. Now, is this not included in regulation of speech-activity – *bhāṣāsamiti*? There is nothing wrong in this. Under the regulation of speech-activity – *bhāṣāsamiti*, the ascetic who comes in contact with good as well as wicked people speaks as little as possible – *parimita* – of what is good – *hitakārī*. Otherwise, it will lead to unnecessary evil originating from attachment *(rāga)*. But, under the virtue of truthfulness – *satya*, the ascetic coming in contact with good people, saints or those devoted to them, must discourse elaborately on the attributes of knowledge and conduct in order to promote virtue *(dharma)*.

Desisting from injury to life-principles and sensual pleasures through careful regulation of all activity – *samiti* – is self-restraint – *saṃyama*.

Undergoing penance in order to destroy the accumulated karmas is austerity *(tapa)*. Austerity is of twelve kinds as will be explained later.

Renunciation – *tyāga* – is giving of gift *(dāna)* or bestowing knowledge, etc., appropriate to saints.

Non-attachment – *ākiñcanya* – is giving up adornment of the body and the thought that 'this is mine'. He who has nothing is *'akiñcana'* and his disposition appreciating this is *'ākiñcanya'*.

Supreme celibacy – *brahmacarya* – consists in not recalling the pleasures enjoyed previously, not listening to (or reading) stories of sexual passion, and maintaining an appropriate distance from women. Or, it is residing in the abode of the teacher in order to abandon self-willed activity.

The word 'perfect' or 'supreme' is added to each of the ten virtues *(dharma)* in order to indicate the avoidance of mundane objectives. The practise of these virtues *(dharma)*, and the thought of good that these virtues bring about and of the evil that the opposites of these bring about, lead to stoppage *(saṃvara)* of karmic inflow.

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Passions, such as anger, are curbed as the self embraces moral virtues, such as forbearance – *kṣamā*, and discards the opposites of these. How is the self able to practise these and refrain from the opposites of these? He becomes one with moral virtues, as the heated ball of iron becomes one with the heat, by reflecting constantly as under:

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्त्रवसंवरनिर्जरा-लोकबोधिदुर्लभधर्मस्वाख्याततत्वानुचिन्तनमनुप्रेक्षाः ॥७॥

[अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्त्रवसंवरनिर्जरालोकबोधिदुर्लभ-धर्मस्वाख्याततत्वानुचिन्तनम्] अनित्य, अशरण, संसार, एकत्व, अन्यत्व, अशुचि, आस्त्रव, संवर, निर्जरा, लोक, बोधिदुर्लभ और धर्मस्वाख्याततत्व – इनके स्वरूप का बारम्बार चिन्तवन करना सो [अनुप्रेक्षाः] बारह अनुप्रेक्षा (भावना) हैं।

Deep reflections – *anuprekṣā* – are meditating again and again on transitoriness – *anitya*, helplessness – *aśaraṇa*, transmigration – *saṃsāra*, solitariness – *ekatva*, distinctness – *anyatva*, impurity – *aśuci*, influx – *āsrava*, stoppage – *saṃvara*, dissociation – *nirjarā*, the universe – *loka*, rarity of enlightenment – *bodhidurlabha*, and the truth proclaimed by religion – *dharmasvākhyātatva*.

The human body, the objects of senses, and the substances that are consumed and used, are of transient nature – *anitya* – as that of the bubble. In the endless cycle of worldly existence, these alternate in quick succession as the union of particular objects takes place in births through the womb, etc. However, the self under delusion *(moha)* considers the persons and objects associated with him as permanent. But there is nothing in the world, except the natural characteristics of

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knowledge-cognition *(jñānopayoga)* and perception-cognition *(darśanopayoga)* of the soul, which is permanent. This is contemplation on the transitory nature of things – *anityānuprekṣā*. The worthy soul who contemplates thus is free from intense attachment to persons and things, and hence does not get distressed on their separation, as there is no sense of distress when the scent or the garland used is cast off.

As there is no escape for the young one of a deer pounced upon by a strong, hungry tiger fond of the flesh, similarly, there is no escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is helpful in the presence of food, not in the presence of distress. Wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him when death is imminent. His relations, all united together, cannot give him relief when he is afflicted by serious ailment. Only the merit or virtue accumulated over time will help him to cross the ocean of misery. Even the lord of the *deva* cannot help him at the point of death. Therefore, virtue *(dharma)* is the only means of succour to the one in midst of misery. Friends, wealth, etc., are also transient. And so there is nothing else, except virtue, which offers succour to the self. To contemplate thus is the reflection on helplessness – *aśaraṇānuprekṣā*. He, who is distressed at the thought of utter helplessness, does not get attached to worldly things and worldly existence. He endeavours to march on the path indicated by the Omniscient Lord.

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling-round have been described already. (*sūtra* 2-10). The self wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families. Being propelled by the mechanism of karmas, the soul takes different relationships; from a father it becomes a brother, a son, a grandson, etc., and from a mother it becomes a sister, a wife, a daughter, and so on. The master becomes the servant and the servant becomes the master. It takes different forms just as an actor takes

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several roles. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. To reflect on the nature of mundane existence is contemplation on the worldly existence – *saṃsārānuprekṣā*. He who contemplates thus is alarmed at the miseries of transmigration, becomes disgusted with worldly existence, and endeavours to free himself from it.

'I am alone in suffering severe pain in successive recurrence of birth, old-age and death. There is none who is my friend or foe. I am born alone; I die alone. No one, relation or other, takes away my manifold sufferings in form of disease, old-age and death. Relations and friends do not accompany me beyond the cemetery. Virtue *(dharma)* alone is my never-failing companion.' This is the contemplation of solitariness – *ekatvānuprekṣā*. He who contemplates thus is free from attachment towards his relations and aversion towards others; he cultivates detachment and endeavours to attain emancipation.

To reflect that the soul is utterly distinct from the body is the contemplation of distinctness – *anyatvānuprekṣā*. 'Though my soul is one with the body from the point of view of bondage yet it is different from the body as the two possess different characteristics. The body has sense-organs but my soul is beyond the senses. The body is devoid of knowledge but my soul is knowledge. The body is perishable but my soul is imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, my hundreds of thousands of bodies have perished. My soul is different from all these bodies. When even the body is utterly different from my soul, then, O dear, there is no surprise that my soul is different from all other external objects.' He who contemplates thus is free from attachment towards his body and other things. This true knowledge leads to supreme detachment which helps the soul attain emancipation.

The body is the receptacle of utter impurities. It is developed from impurities such as semen and blood in the womb. As the lavatory, it is the seat of unclean things. The skin-covering is full of tiny pores

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through which exude impurities. Like the fire, the body consumes quickly what comes in contact with it. Bathing, application of perfumes, incense, powder, garlands, etc., cannot remove the impurities of the body. Only right faith, right knowledge and right conduct are able to bring about complete purification of the soul. He who contemplates thus on the impurities of tho body – *aśuci anuprekṣā* – is disgusted with the body and puts his heart into crossing the ocean of transmigration.

Influx *(āsrava)*, stoppage *(saṃvara)* and dissociation *(nirjarā)* have been described already. Still these are mentioned here for reflecting on their good and evil. Influx *(āsrava)* leads to calamity and distress in this life and in the life to come. It is sharp and strong like the current of a river, and appears in form of the senses *(indriya)*, the passions *(kaṣāya)* and non-abstinence *(avrata)*. The senses *(indriya)*, such as touch, sight, and the rest, plunge the wild elephant, the crow, the serpent, the bird, the deer, and the rest, into the ocean of misery. Similarly the passions *(kaṣāya)* cause injury, bondage, disgrace, anguish, and so on, in this world and, in the next, lead to different kinds of suffering in the four states of existence. Reflecting thus on the calamity and distress caused by influx *(āsrava)* is contemplation on influx – *āsravānuprekṣā*. This enables the self not to swerve from the wholesome attitudes of forbearance *(kṣamā)*, etc. And the soul protected by this contemplation is rid of evils originating from influx *(āsrava)*, as the tortoise is protected by its shell.

If the hole in the keel of a vessel sailing on the ocean is not closed, gradually the water enters the vessel and the passengers must perish. But if there is no hole, the passengers must reach their destination. Similarly, if influx *(āsrava)* is stopped there can be no obstacle to liberation. Reflection on the merit of stoppage *(saṃvara)* of karmas is contemplation on stoppage – *saṃvarānuprekṣā*. He who reflects constantly in this manner attains stoppage *(saṃvara)* of karmas and liberation.

Dissociation *(nirjarā)* takes place after the fruition of karmas. Dissociation *(nirjarā)* is of two kinds. One is involuntary – *abuddhi-*

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pūrvā – and the other is by one's effort – *kuśalamūlā*. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as the infernal beings, gives rise to a chain of bondage *(bandha)* of inauspicious kind. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of bondage *(bandha)* of auspicious kind or to no bondage. Reflection on the merits and demerits of dissociation *(nirjarā)* is contemplation of dissociation – *nirjarānuprekṣā*. This impels one to destroy karmas.

The structure of the universe *(loka)* has been described already. The universe is in the midst of the non-universe-space – *alokākāśa* – which is endless. The contemplation of the nature of the universe is *lokānuprekṣā*. Such contemplation increases the purity of knowledge.

In one minute-living-body – *nigodaśarira* – there are organisms *(jīva)* infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these, most are endowed with imperfect (less than five) senses. Hence, birth as a five-sensed being is as rare as the quality of gratitude among the good qualities. And even among the five-sensed beings, most belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence the attainment of human birth is as difficult as finding a heap of jewels at the crossing of the roads. On completion of life as a human being, to attain the human birth yet again is as difficult as it is for the burnt parts – leaves and branches – of a tree to regain the mode *(paryāya)* of the tree. If somehow the human birth is attained again, a good country, a good family, keen senses, health, etc., are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless, like the face without vision. And even after attaining this rare true faith if anyone is immersed in worldly pleasures, it is like burning sandalwood paste for the sake of ash. If somehow one is able to renounce worldly pleasures, the adoption of austerities, observance of virtues, and auspicious death, are extremely rare. Only on attainment of all these,

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the human birth can be said to bear fruit; contemplation of this kind is *bodhidurlabhānuprekṣā*. The person who contemplates thus does not become negligent after attaining this rare jewel of human birth.

The faith promulgated by Lord Jina has non-injury *(ahiṃsā)* as its mark, truthfulness *(satya)* as its base, humility *(vinaya)* as its root, and forbearance *(kṣamā)* as its strength. It is safeguarded by celibacy *(brahmacarya)*, dominated by quietism *(upaśama)*, characterized by restraint *(niyati)*, and supported by non-attachment *(aparigraha)*. Without attaining it, living beings have been wandering in the beginningless mundane existence, undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve, after enjoying several kinds of worldly-prosperity *(abhudaya)* and distinction, liberation. This kind of contemplation is *dharmasvākhyātatvānuprekṣā*. The person who contemplates thus exhibits true devotion to religion, and endeavours to attain it.

The presence in a person of contemplations, such as transitoriness – *anityānuprekṣā*, helps him practise moral virtues, like forbearance *(kṣamā)*; it leads to effective stoppage *(saṃvara)* of karmas. Contemplation *(anuprekṣā)* is mentioned in the middle of virtue – *dharma* – and conquest by endurance – *parīṣahajaya* – since it is the cause of both. He who does contemplation *(anuprekṣā)* observes properly the moral virtues and also endures the afflictions.

What are the afflictions *(parīṣaha)* and for what purpose are these endured?

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परीषहाः ॥८॥

[मार्गाच्यवननिर्जरार्थं] संवर के मार्ग से च्युत न होने और कर्मों की निर्जरा के लिये **[परीषहाः परिषोढव्याः]** बाईस परीषह सहन करने योग्य हैं। (यह संवर का प्रकरण चल रहा है, अतः इस सूत्र में कहे गये 'मार्ग' शब्द का अर्थ 'संवर का मार्ग' समझना।)

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Those which are endured so as not to swerve from the path and for the sake of dissociation *(nirjarā)* of karmas are the afflictions *(parīṣaha)*.

As stoppage is the subject under consideration, the path is qualified by stoppage – the path of stoppage *(saṃvara)*. The afflictions *(parīṣaha)* are to be endured so as not to swerve from the path of stoppage *(saṃvara)* of karmas and for the dissociation *(nirjarā)* of karmas. Those who endure hunger *(kṣudhā)*, thirst *(pipāsā)*, etc., do not swerve from the path taught by Lord Jina, and block the influx *(āsrava)* of karmas by practising the path aright. They also experience the fruits of maturing karmas, destroy these progressively and attain liberation.

The afflictions *(parīṣaha)* are described in the next *sūtra*.

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्या-शय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कार-प्रज्ञाऽज्ञानादर्शनानि ॥९॥

[क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोश-वधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानादर्शनानि]
क्षुधा, तृषा, शीत, उष्ण, दंशमशक, नाग्न्य, अरति, स्त्री, चर्या, निषद्या, शय्या, आक्रोश, वध, याचना, अलाभ, रोग, तृणस्पर्श, मल, सत्कारपुरस्कार, प्रज्ञा, अज्ञान और अदर्शन – ये बाईस परीषह हैं।

Hunger – *kṣudhā*, thirst – *tṛṣā*, cold – *śīta*, heat – *uṣṇa*, insect-bite – *daṅśamaśaka*, nakedness – *nāgnya*, absence of pleasures – *arati*, woman – *strī*, pain arising from roaming – *caryā*, discomfort of posture – *niṣadyā*,

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uncomfortable couch – *śayyā*, reproach – *ākrośa*, injury – *vadha*, solicitation – *yācanā*, lack of gain – *alābha*, disease – *roga*, pain inflicted by blades of grass – *tṛṇasparśa*, dirt – *mala*, absence of reverence and honour – *satkārapuraskāra*, (conceit of) learning – *prajñā*, despair or uneasiness arising from ignorance – *ajñāna*, and lack of faith – *adarśana*, are the twenty-two afflications *(parīṣaha)*.

Hunger, etc., are the twenty-two kinds of afflictions or hardships. These have to be endured by the ascetic striving after liberation.

The saint who fails to obtain pure food or the required quantity of food, and whose torment of hunger is not dispelled, does not seek food in improper places and at improper times. He does not tolerate neglect of his essential duties even to a small extent and is ever enthusiastic in study and meditation. He has practised, on his own as well as due to circumstances, fasting and eating less than his fill on several occasions. He takes only tasteless food. His throat is dry like the red-hot vessel on which a few drops of water have been poured. Even when the ascetic is extremely hungry, he feels that not obtaining the gift of food is more beneficial than obtaining it. The ascetic thus conquers the torment of hunger – *kṣudhāparīṣahajaya*.

The ascetic has given up bathing, immersing himself in water and sprinkling his body with water. Like the bird, he has no fixed resting place and abode. He may at times be tormented by parching thirst, owing to various reasons such as unsuitable food (saltish, oily or astringent food), heat of the summer, bilious fever, fasting, and so on. Even then he does not seek remedy, but extinguishes this flame of the fire of thirst by the cool and fragrant water of his meditation kept in the fresh, earthenware pot of fortitude. Such patient endurance of thirst – *tṛṣāparīṣahajaya* – is to be extolled.

Without garments on his body, the ascetic lives, like the bird, in uncertain places such as on rocks and underneath trees. And when he

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is beset by extremely cold wind or suffers from frost, he does not think of remedies enjoyed by him formerly, but dwells in the inner apartment of the house of knowledge. His endurance of cold – *śītaparīṣahajaya* – is praiseworthy.

In summer, the forest has no breeze, no water, and the trees become shadowless as their leaves fall off due to scorching heat of the sun. Still, the ascetic enters the woods and suffers from thirst because of internal causes, such as fasting. Owing to forest-conflagration, scorching wind and oppressive heat of the sun, his throat and palate become parched. Still he does not think of remedies experienced by him formerly on several occasions. He is keenly intent on avoiding injury to living beings and safeguarding his conduct. This is described as endurance of heat – *uṣṇaparīṣahajaya*.

Here the word *'daṅśamaśaka'* – mosquito-bite – is a synecdoche. For instance, 'Let the *ghee* be safeguarded from crows.' Here the word 'crows' implies all those birds which can damage the *ghee*. Similarly, 'mosquitoes' imply all kinds of insects such as bees, gnats, small bees, bugs, maggots, ants and scorpions. The ascetic endures pain caused by the biting of such insects without thinking of harming them. His only mantle is the determination to attain emancipation. This is called patient endurance of insect-bites – *daṅśamaśakaparīṣahajaya*.

The saint embraces nakedness like that of the newborn child. His nakedness is free from stigma. It is extremely difficult to adopt this form. This form frees him from the evils of begging, safeguarding, injury, etc. The saint adopting this form is free from attachment; it is the sole cause of attaining emancipation. The mind of the saint embracing nakedness is free from the excitement of passions and agitation. As he safeguards his celibacy perfectly, his endurance of nakedness – *nāgnyaparīṣahajaya* – is blameless.

The ascetic is indifferent to pleasures of the senses. He stays in vacant houses, temples, tree-hollows, or in mountain-caves – places devoid of singing, dancing, instrumental music, etc. He is immersed in, and derives pleasure from, study and meditation. His heart is closed to the thoughts of worldly pleasures witnessed, heard of, and experienced

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formerly, and stories concerning worldly pleasures. His heart is insulated well against Cupid's arrows. He always evinces compassion for the living. He must be understood to have conquered dissatisfaction arising from the absence of pleasures – *aratiparīṣahajaya*.

In the presence of lovely, intoxicated women in the bloom of youth, the ascetic residing in lonely bowers, houses, etc., is free from agitation or excitement, even upon being disturbed by them. Similarly, he subdues agitation of his senses and his mind, like the tortoise protected by his shell. And the smile, charming talk, amorous glances and laughter, lustful slow movement of women and the arrows of Cupid have no effect on him. This must be understood as the conquest of the disturbance caused by woman – *strīparīṣahajaya*.

Someone has led long celibate life, residing in the habitation of his master. He has learnt the truth about bondage and liberation. He moves from place to place as a worthy recipient of food for the sake of his body, the seat of self-restraint *(saṃyama)*. As initiated by his master, he practises detachment like the wind. His body has become weak due to frequent fasting, taking less food, limiting the articles of food, giving up stimulating food, etc. He does not roam in directions opposed to his regulations with regard to place and time and which may cause breach of self-restraint. While roaming he wears no shoes and hence his soles are pricked by thorns, sharp stones, etc., causing him pain. Still, he does not think of conveyance, etc., used by him on former occasions. He practises to perfection the daily duties of the ascetic. This must be understood as the endurance of the affliction of roaming – *caryāparīṣahajaya*.

The ascetic chooses an utterly lonely place, untrodden earlier, like a burial ground, a garden, a vacant house, a mountain cave, or an arbour, examines it carefully with the aid of sunlight and his senses, and adopts, for self-discipline, a definite posture, for a definite time. The roaring of wild animals such as the lion or the tiger does not engender fear in him. The troubles caused by others are unable to swerve him from the path to liberation. His body does not change the posture, such as the *vīrāsana* or the *utkuṭikā*, which he had adopted.

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This is ascertained as conquest of the discomfort of posture – *niṣadyāparīṣahajaya*.

When the body of the ascetic gets exhausted by prolonged study or meditation or walking, he goes to sleep on hard, uneven ground, abounding in pebbles and fragments of broken jars, very cold or very hot, for a few minutes. He stretches his body on one side like a stick. For the sake of avoiding injury to the living organisms, he remains still, without changing side, like the fallen tree or the dead body. He contemplates constantly on knowledge and does not move his body even when tormented by evil spirits. Thus he overcomes the discomfort caused by uncomfortable couch – *śayyāparīṣahajaya* – for an indefinite time.

The saint pays no attention to the harsh, uncivil and vulgar words of persons of perverted attitude betokening censure and contempt; words which can easily provoke the flame of anger. Though he is in a position to instantly counter such evil-doers, he remains unperturbed. He thinks that the spoken words are due to fruition of sinful karmas; he remains intent on practising austerities and does not make room for even the slightest passion *(kaṣāya)*. He thus overcomes reproach – *ākrośaparīṣahajaya*.

On being beaten and tormented by wicked men with sharp swords, maces, pestles, etc., the ascetic does not entertain ill-feelings against them. He thinks, 'This is due to my former evil deeds. What can these wretched people do to me? The body is transient like the bubble and is the cause of misery. These people can harm only my transient body, and not my lasting faith, knowledge and conduct.' Reflecting in this manner the ascetic considers the cutting of his body by an adze or the application of sandalwood paste as equal. He thus overcomes the injury done to him – *vadhaparīṣahajaya*.

As the ascetic is absorbed in practising internal and external austerities, his body is emaciated, and he looks a mere skeleton. Like the dried-up tree without strength or shade due to the extreme heat of the sun, the physical frame of the ascetic is a mere assemblage of skin, bones and arteries. Even on the point of death, he does not meanly and

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piteously, by words, facial expression or gesture, beg for food, habitation, medicine, etc. Even at the time set for soliciting food, he is difficult to be seen like the flash of lightning. This is endurance of the affliction of solicitation – *yācanāparīṣahajaya*.

Like the wind the ascetic is not attached to anything. He goes from place to place and takes food only once a day. He observes complete silence or regulation of speech *(bhāṣāsamiti)*. He displays his form only once. He takes food from his hands. The feeling of disgust does not enter his mind even on not getting food for several days and in several homes. He has no interest in testing the merits of host. 'Lack of gain is of greater virtue to me than gain.' The ascetic who is contented in this manner conquers the lack of gain – *alābhaparīṣahajaya*.

The body is the repository of all kinds of impurities, transient and defenceless. The ascetic, therefore, does not entertain the thought or desire for the body, and does not adorn it. As the body is the means for acquiring the jewels of merit, and accumulating and safeguarding these, he accepts several kinds of useful food to keep the body intact, just as lubricating the axle of the wheel or application of ointment to a wound is indispensable. Sometimes, owing to unsuitable food and drink, he is afflicted with hundreds of diseases, such as gout, at the same time. He is not subjugated by these. He may even possess extraordinary powers of cure acquired by his austerities. Still he does not utilize these powers to get himself cured; he has no attachment towards the body. This is the conquest of the affliction of disease – *rogaparīṣahajaya*.

The word *'tṛṇa'* – a blade of grass – implies anything which causes pain. When dried blades of grass, hard pebbles, thorns, sharp stones, spears, etc., cause pain to the soles of the feet, the ascetic does not give his attention to it. He carefully avoids injury to minute organisms during walking, sitting and sleeping. This is the conquest of the affliction caused by blades of grass, etc. – *tṛṇasparśādi parīṣahajaya*.

The ascetic takes the vow of non-bathing until death for the sake of avoiding injury to water-bodied organisms. He perspires profusely in the extreme heat of the sun and particles of dust wafted by the wind

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adhere to his wet body. And even when itching prevails owing to scab, eczema or ringworm, he does not scratch or rub his body. He is engaged in cleansing the soul from the mire of karmic impurities which clog the soul with the pure water of right knowledge and conduct. And naturally he overcomes the discomfort or affliction caused by dirt – *malaparīṣahajaya*.

The word *'satkāra'* means reverence and commendation. The word *'puraskāra'* is giving the place of honour or offering welcome. 'In these respects I am disregarded. I have practised celibacy for long and I am a great ascetic. I have clear knowledge of what it means to get established in own soul – *svasamaya* – and to wander in externalities – *parasamaya*. I have won over my disputants on several occasions. But I am not honoured with reverence, offer of a high seat, and so on, by anyone. The misbelievers, on the other hand, are seen to worship and honour persons with very little knowledge; treating them as all-knowing, they proclaim their false religion. It is said in the Scripture that *deva* worship the ascetic who performs great austerities. If this be true, why is it that I am not reverenced?' The monk who avoids such thoughts overcomes the affliction caused by the absence of reverence and honour – *satkārapuraskāraparīṣahajaya*.

'I am highly learned and well-versed in all branches of scriptural knowledge – *aṅga*, *pūrva*, and *prakīrṇaka* – and proficient in language, grammar, logic and spiritual science. Other learned men are insignificant in front of me, like the light of the fire-fly in front of the sun.' The ascetic who is free from such pride in his learning overcomes the affliction caused by (conceit of) learning – *prajñāparīṣahajaya*.

'I have to put up with such contemptuous remarks as, 'he is stupid, dull-witted and ignorant like an animal'. Though I perform severe austerities and am free from negligence, still I have not acquired excellence in knowledge.' The ascetic who avoids such thoughts overcomes the affliction caused by despair or uneasiness arising from ignorance – *ajñānaparīṣahajaya*.

'My heart is pure with the attitude of supreme detachment. I am well-versed in the true knowledge of all the categories. I worship the great

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ones – the *Arhat*, the temple, the saint and the religion. Though I have been an ascetic for a pretty long time, I have not been able to attain remarkable knowledge. It is said in the Scripture that long fasting begets great things such as miraculous powers. But it does not appear to be true. So asceticism is useless. It is useless to observe vows.' The ascetic who, out of his pure right belief, does not think in this manner conquers the affliction caused by lack of faith – *adarśanaparīṣaha-jaya*.

The ascetic, who endures these afflictions *(parīṣaha)* without evil thoughts, attains great stoppage *(saṃvara)* of karmas, as influx *(āsrava)* caused by attachment and aversion is obstructed.

Do all these afflictions occur to all saints endeavouring to cross over the dense forest of transmigration, or is there any peculiarity? These afflictions occur differently according to the stages of conduct. But in the two cases, described below, this should be known definitely.

सूक्ष्मसाम्परायछद्मस्थवीतरागयोश्चतुर्दश ॥१०॥

[सूक्ष्मसाम्परायछद्मस्थवीतरागयोः] सूक्ष्मसाम्पराय (दसवें) तथा छद्मस्थ वीतराग (ग्यारहवें-बारहवें गुणस्थान) में [चतुर्दश] 14 परीषह सम्भव हैं।

Fourteen afflictions *(parīṣaha)* are possible in case of the saints in the tenth – *sūkṣmasāmparāya* – and the eleventh/twelfth – *chadmastha vītarāga* – stages.

Hunger – *kṣudhā*, thirst – *tṛṣā*, cold – *śīta*, heat – *uṣṇa*, insect-bite – *daṅśamaśaka*, pain arising from roaming – *caryā*, uncomfortable couch – *śayyā*, injury – *vadha*, lack of gain – *alābha*, disease – *roga*, pain inflicted by blades of grass – *tṛṇasparśa*, dirt – *mala*, (conceit of)

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learning – *prajñā*, and despair or uneasiness arising from ignorance – *ajñāna*, are the fourteen afflictions *(parīṣaha)*. The mention of 'fourteen' implies that the other afflictions do not occur in these stages. An objection is raised. As there is no deluding karma in the twelfth stage, the eight afflictions originating from it are absent, and hence the rule limiting the afflictions to fourteen in their case is appropriate. But there is the rise of the deluding karma in the tenth stage. Hence the number fourteen is not appropriate to the saint of the tenth stage. The objection is not valid as in that stage there is mere presence of the deluding karma. There is merely the rise of the gleaming *(saṃjvalana)* passion *(kaṣāya)* of greed *(lobha)*, and that too is very minute. So virtually the tenth stage is similar to the twelfth stage and the limit fourteen is applicable to it too. It is further argued that the afflictions such as hunger do not arise, as the rise of deluding karma is either absent or very slight. Hence it is not fit to speak of the conquest of such afflictions. But it is not so. What is the reason? The potentiality alone is referred to here, similar to the capacity of the highest kind of *deva* (Sarvārthasiddhi *deva*) to reach the seventh infernal region. (But they never go there, as there is no inclination, curiosity or need for them to do so.)

If these afflictions occur to the embodied saint, how many afflictions arise in case of the Omniscient Jina, who still experiences the effects of four *aghāti* karmas?

एकादश जिने ॥११॥

[जिने] तेरहवें गुणस्थान में जिनेन्द्रदेव के [एकादश] ऊपर बताये गये चौदह में से अलाभ, प्रज्ञा और अज्ञान, इन तीन को छोड़कर बाकी के ग्यारह परीषह (केवल उपचार से) सम्भव हैं।

Eleven afflictions *(parīṣaha)* figuratively occur to the Omniscient Jina. In reality, he is free from all afflictions.

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Though the four destructive karmas have been destroyed by Lord Jina, eleven afflictions arising from the feeling-producing *(vedanīya)* karmas are said to occur. It is argued that it is not proper to speak of afflictions in case of the Omniscient Lord Jina, as hunger and other afflictions do not occur in the absence of rise of the deluding *(mohanīya)* karmas. It is no doubt true. Though there are no afflictions of hunger, etc., owing to mere presence of material-karmas *(dravyakarma)* these are attributed to Lord Jina figuratively. With the destruction of knowledge-covering *(jñānāvaraṇa)* karmas and the manifestation of omniscience which knows all things simultaneously, still meditation is attributed to Lord Jina, from the point of view of the destruction of karmas, the result of meditation. Otherwise, eleven afflictions 'do not arise' in case of Lord Jina is appropriate. 'Do not arise' must be supplied, as *sūtra* are supplemented in this way. It is admitted that the incomplete part of a sentence is to be supplied and it is within the rights of the commentator. Without the help of the rise of the deluding karmas, there are no afflictions such as hunger, etc.

If some afflictions only occur to the saints in the tenth stage, etc., to whom do all of these occur?

बादरसाम्पराये सर्वे ॥१२॥

[बादरसाम्पराये] बादरसाम्पराय अर्थात् स्थूलकषाय वाले जीवों के [सर्वे] सर्व परीषह सम्भव हैं।

All afflictions *(parīṣaha)* can arise in case of the ascetic with gross passions – *bādarasāmparāya*.

The word *'sāmparāya'* means passions *(kaṣāya)* and *'bādara'* means gross. The ascetic with gross passions is called *'bādarasāmparāya'*. This is not a specific stage in spiritual development. The term, 'gross

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passions', indicates the meaning. This term includes ascetics from the sixth stage up to the ninth stage – *pramattasaṃyata*, *apramatta-saṃyata*, *apūrvakaraṇa*, and *anivrttibādarasāmparāya*. As the passions *(kaṣāya)* have not been destroyed in their case, all the afflictions occur to them. In what types of conduct do all the afflictions occur? All the afflictions occur to those of the first three types of conduct, namely, *sāmāyika*, *chedopasthapanā* and *parihāraviśuddhi* (see *sūtra* 9-18).

The particular stages with regard to the afflictions have been ascertained. But what karmas cause what afflictions?

ज्ञानावरणे प्रज्ञाऽज्ञाने ॥१३॥

[ज्ञानावरणे] ज्ञानावरण के उदय में **[प्रज्ञाऽज्ञाने]** प्रज्ञा और अज्ञान – ये दो परीषह होते हैं।

Extraordinary learning – *prajñā*, and ignorance – *ajñāna*, are caused by knowledge-covering *(jñānāvaraṇa)* karmas.

This is improper. What is improper? The affliction of ignorance is consistent with the presence of knowledge-covering *(jñānāvaraṇa)* karmas. But extraordinary learning arises in the absence of knowledge-covering *(jñānāvaraṇa)* karmas. The answer is that extraordinary learning, arising from destruction-cum-subsidence – *kṣayopaśama* – begets pride in the ascetic on the rise of other knowledge-covering *(jñānāvaraṇa)* karmas. The affliction of (conceit of) extraordinary learning – *prajñā* – does not arise on total destruction *(kṣaya)* of knowledge-covering *(jñānāvaraṇa)* karmas. So it is appropriate to say that the affliction of (conceit of) extraordinary learning – *prajñā* – arises in the presence of knowledge-obscuring *(jñānāvaraṇa)* karmas.

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The karmas causing other afflictions are described in the next *sūtra*.

दर्शनमोहान्तराययोरदर्शनालाभौ ॥१४॥

[**दर्शनमोहान्तराययोः**] दर्शनमोह और अन्तराय कर्म के उदय में [**अदर्शनालाभौ**] क्रम से अदर्शन और अलाभ परीषह होते हैं।

Lack of faith – *adarśana*, and lack of gain – *alābha*, are caused by faith-deluding *(darśanamoha)* and obstructive *(antarāya)* karmas, respectively.

The words are taken respectively. Faith-deluding *(darśanamoha)* karmas give rise to the affliction of perverted faith – *adarśana*. And obstructive *(antarāya)* karmas give rise to the affliction of lack of gain – *alābha*.

Faith-deluding *(darśanamoha)* here means *samyaktvamohanīya* – *kṣāyopaśamika samyaktva* or *vedaka samyaktva*. Three faults – wavering *(cala)*, taint *(mala)*, and faltering *(agāḍha)* – accompany right-belief *(samyaktva)* on the rise of faith-deluding *(darśanamoha)* karmas. The fault of wavering *(cala)* implies that although the ascetic has faith on the Supreme Teacher – *āpta*, the Scripture – *āgama*, and the nature of substances – *padārtha*, he entertains thoughts of their nature being different from what he believes it to be. For example, he may entertain the thought that Lord Pārśvanātha saves him from calamities. The fault of taint *(mala)* implies the presence of doubt *(śaṅkā)*, etc., in what he believes. The fault of faltering *(agāḍha)* implies occasional irresoluteness in the belief. For example, he may entertain the thought that the particular temple belongs to him.

If the first kind of deluding *(mohanīya)* karmas cause one affliction, how many afflictions are caused by the second type?

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चारित्रमोहे नाग्न्यारतिस्त्रीनिषद्याक्रोशयाचना-सत्कारपुरस्काराः ॥१५॥

[चारित्रमोहे] चारित्रमोहनीय के उदय में **[नाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्काराः]** नाग्न्य, अरति, स्त्री, निषद्या, आक्रोश, याचना और सत्कारपुरस्कार – ये सात परीषह होते हैं।

Afflictions of nakedness – *nāgnya*, absence of pleasures – *arati*, woman – *strī*, posture – *niṣadyā*, reproach – *ākrośa*, solicitation – *yācanā*, and reverence and honour – *satkārapuraskāra*, are caused by the conduct-deluding *(cāritramoha)* karmas.

Delusion *(moha)* has been said to cause afflictions like nakedness – *nāgnya*, mentioned above. But how can the affliction of posture – *niṣadyā*, be caused by the rise of delusion *(moha)*? On the rise of delusion *(moha)*, thoughts of violence arise. And avoidance of injury is the object of the posture – *niṣadyā*. That is why the affliction of the posture – *niṣadyā* – has been said to fall under the conduct-deluding *(cāritramoha)* karmas and not under the feeling *(vedanīya)* karmas.

What karmas are the causes of the remaining afflictions?

वेदनीये शेषाः ॥१६॥

[वेदनीये] वेदनीय कर्म के उदय में **[शेषाः]** बाकी के ग्यारह परीषह अर्थात् क्षुधा, तृषा, शीत, उष्ण, दंशमशक, चर्या, शय्या, वध, रोग, तृणस्पर्श, और मल होते हैं।

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The remaining afflictions are caused by the feeling *(vedanīya)* karmas.

Eleven afflictions have already been mentioned. Other than these eleven, the eleven are remaining afflictions. These occur on the rise of feeling *(vedanīya)* karmas. What are these afflictions? These afflictions are hunger – *kṣudhā*, thirst – *tṛṣā*, cold – *śīta*, heat – *uṣṇa*, insect-bite – *daṅśamaśaka*, pain arising from roaming – *caryā*, uncomfortable couch – *śayyā*, injury – *vadha*, disease – *roga*, pain inflicted by blades of grass – *tṛṇasparśa*, and dirt – *mala*.

The causes, definitions and divisions of the afflictions have been described. How many of these can occur simultaneously to a single soul?

एकादयो भाज्या युगपदेकस्मिन्नैकोनविंशतेः ॥१७॥

[**एकस्मिन् युगपत्**] एक साथ एक आत्मा में [**एकादयो**] एक से लेकर [**आ एकोनविंशतेः**] उन्नीस तक परीषह [**भाज्याः**] हो सकते हैं।

From one to nineteen afflictions can occur simultaneously in a single soul.

Nineteen afflictions can occur simultaneously in a single soul. How is it? Only one of these two – cold – *śīta*, and heat – *uṣṇa* – can occur at a time. Similalry, only one out of these three – pain arising from roaming – *caryā*, couch – *śayyā*, and posture – *niṣadyā* – can occur at a time. How? These do not occur simultaneously. While lying in bed, one is not seated and one does not walk. Thus, a maximum of only nineteen afflictions can occur simultaneously to one soul. How can extraordinary learning – *prajñā*, and ignorance – *ajñāna*, occur to the

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same soul simultaneously, as these also are opposed to each other? But there is no inconsistency here. The affliction of extraordinary learning – *prajñā* – is with regard to the scriptural knowledge while that of ignorance – *ajñāna* – pertains to non-manifestation of clairvoyance, etc.

The five causes of stoppage *(saṃvara)* – control – *gupti*, carefulness – *samiti*, virtue – *dharma*, contemplation – *anuprekṣā*, and conquest by endurance – *parīṣahajaya* – have been described. Now the causes of stoppage *(saṃvara)* that constitute conduct *(cāritra)* are mentioned in the next *sūtra*.

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराय-यथाख्यातमिति चारित्रम् ॥१८॥

[सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराययथाख्यातम्] सामायिक, छेदोपस्थापना, परिहारविशुद्धि, सूक्ष्मसाम्पराय और यथाख्यात **[इति चारित्रम्]** इस प्रकार चारित्र के पाँच भेद हैं।

Equanimity – *sāmāyika*, reinitiation – *chedopasthāpanā*, purity of non-injury – *parihāraviśuddhi*, slight passion – *sukṣmasāmparāya*, and perfect-conduct – *yathākhyāta*, are the five kinds of conduct *(cāritra)*.

Now self-restraint *(saṃyama)* has been mentioned among the ten moral virtues *(dharma)* or duties. And that itself is conduct *(cāritra)*. Hence it is meaningless to mention conduct *(cāritra)* again. But this objection is not valid. Though it is included among the ten virtues, conduct *(cāritra)* is described at the end in order to indicate that it is the direct cause of liberation. Equanimity – *sāmāyika* – has been described earlier (see *sūtra* 7-21). It is of two kinds – with and without

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time limit. Study *(svādhyāya)*, etc., are for a limited time. Restraint in roaming *(īryāpatha)*, etc., are without time limit; that is, the ascetic has to observe these throughout his lifetime. Sometimes, owing to carelessness *(pramāda)*, the ascetic deviates from his vows and commits injury, and so on. When he is installed again in his vows, according to the rules, that is called the conduct of reinitiation – *chedopasthāpanā*. Or *chedopasthāpanā* connotes the removal of mental impurity. Refraining from injury *(hiṃsā)* to living beings is *'parihāra'*. *'Parihāraviśuddhi'* is purity of conduct *(cāritra)* emanating from refraining from injury *(hiṃsā)*. The conduct *(cāritra)* in which passions *(kaṣāya)* are present only in negligible quantity is conduct *(cāritra)* with slight passion – *sukṣmasāmparāya*. On the subsidence (quiescence) or destruction *(kṣaya)* of the entire deluding *(mohanīya)* karmas, the soul is characterized by its inherent nature – *ātmasvabhāva*.[1] And this is called perfect or ideal conduct *(athākhyātacāritra)*. This has been described by those in the previous stages of conduct, but has not hitherto been experienced by them prior to destruction or subsidence of deluding *(mohanīya)* karmas. This arises on the destruction or subsidence of the entire deluding karmas, as the meaning of *'atha'* is immediate succession. Or, the alternative reading is *'yathākhyāta'*. That is, the nature of the soul manifests just as it ought to be. The word *'iti'* must be understood in the sense of completion. That is, it indicates that from perfect conduct follows the total destruction of all karmas. The five kinds of conduct in the *sūtra* are mentioned in order of their superiority.

Conduct *(cāritra)* has been described. The *sūtra* next to the one describing the causes of stoppage *(saṃvara)* mentions austerity *(tapa)*. Now austerity *(tapa)* must be described. It is of two kinds, external *(bāhya)* and internal *(ābhyantara)*. Each is of six subdivisions. The external *(bāhya)* austerities are mentioned first.

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1 – The state of the soul when it is rid of *(moha)* and agitation *(kṣobha)* is its own-nature *(ātmasvabhāva)* – *sāmya*. (see *'Pravacanasāra'*, verse 1-7).

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अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासन-कायक्लेशा बाह्यं तपः ॥१९॥

[अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासन-कायक्लेशा] सम्यक् अनशन, सम्यक् अवमौदर्य, सम्यक् वृत्तिपरिसंख्यान, सम्यक् रसपरित्याग, सम्यक् विविक्तशय्यासन और सम्यक् कायक्लेश - ये **[बाह्यं तपः]** छह प्रकार के बाह्य तप हैं।

The six kinds of external *(bāhya)* austerities *(tapa)* are fasting – *anaśana*, reduced diet – *avamaudarya*, special restrictions for begging food – *vṛttiparisaṃkhyāna*, giving up stimulating and delicious food – *rasaparityāga*, lonely habitation – *viviktaśayyāsana*, and mortification of the body – *kāyakleśa*.

The external austerity *(tapa)* of fasting – *anaśana* – is intended to promote self-control *(saṃyama)* and discipline, destroy attachment *(rāga)* and karmas, and attain excellent meditation *(dhyāna)* and scriptural knowledge. It is not done for temporal benefits. Reduced diet – *avamaudarya* – is intended to develop vigilance in self-control *(saṃyama)*, suppress evils, contentment, and study with ease. Special restrictions for begging food – *vṛttiparisaṃkhyāna* – consist in limiting the number of houses, etc., for begging food, and these are intended for overcoming desire. The fourth is giving up stimulating and delicious food – *rasaparityāga* – such as *ghee* (clarified butter). It is intended to curb excitement caused by the senses, overcome sleep, and facilitate study. The ascetic has to make his abode in lonely places or houses, which are free from insect afflictions, in order to maintain, without disturbance, celibacy, study, meditation, and so on. This is the fifth austerity of lonely habitation – *viviktaśayyāsana*. Standing in the sun, dwelling under trees, sleeping in an open place without roof, adopting

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various kinds of postures – all these constitute the sixth austerity, namely, mortification of the body –*kāyakleśa*.

What is the object of this? The object of this is to cultivate patient endurance of bodily pain and suffering in order to remove attachment to pleasures and to proclaim the glory of the teachings of Lord Jina. What is the difference between affliction *(parīṣaha)* and mortification *(kāyakleśa)*? Affliction is what occurs by chance. Mortification is self-imposed. Why is this called external? This is called an external austerity *(tapa)* because it depends on external environment and is seen by others.

The divisions of internal austerities *(tapa)* are described next.

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥२०॥

[प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानानि] सम्यक् रूप से प्रायश्चित्त, विनय, वैयावृत्त्य, स्वाध्याय, व्युत्सर्ग और ध्यान **[उत्तरम्]** ये छह प्रकार के आभ्यन्तर तप हैं।

Expiation – *prāyaścitta*, reverence – *vinaya*, service – *vaiyāvṛttya*, study – *svādhyāya*, renunciation – *vyutsarga*, and meditation – *dhyāna*, are the internal *(ābhyantara)* austerities *(tapa)*.

How are these internal? These are internal as the mind is restrained or subdued through these. The removal of faults due to negligence *(pramāda)* is expiation *(prāyaścitta)*. Veneration to the holy personages is reverence *(vinaya)*. Service *(vaiyāvṛttya)* is the help rendered to the saints in difficulty by bodily activity or with things. Contemplation of knowledge or giving up sloth or idleness is study *(svādhyāya)*. The giving up of the attitude of 'I' and 'mine' is

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renunciation *(vyutsarga)*. Checking the ramblings of the mind is meditation *(dhyāna)*.

The subdivisions of internal *(ābhyantara)* austerities *(tapa)* are mentioned next.

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥२१॥

[प्राक् ध्यानात्] ध्यान से पहले के पाँच तपों के **[यथाक्रमं]** अनुक्रम से **[नवचतुर्दशपञ्चद्विभेदाः]** नौ, चार, दस, पाँच और दो भेद हैं, अर्थात् प्रायश्चित के नौ, विनय के चार, वैयावृत्त्य के दस, स्वाध्याय के पाँच और व्युत्सर्ग के दो भेद हैं।

Prior to meditation *(dhyāna)*, these (internal austerities) are of nine, four, ten, five, and two kinds, respectively.

From the use of the term 'respectively' these are taken as follows. Expiation – *prāyaścitta* – is of nine kinds. Reverence – *vinaya* – is of four kinds. Service – *vaiyāvṛttya* – is of ten kinds. Study – *svādhyāya* – is of five kinds. Renunciation – *vyutsarga* – is of two kinds. Meditation is excluded here as there is plenty to be said about it. Hence it will be described later.

The subdivisions of the first, expiation – *prāyaścitta*, are described.

आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेद-
परिहारोपस्थापनाः ॥२२॥

[आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोपस्थापनाः] आलोचना, प्रतिक्रमण, तदुभय, विवेक, व्युत्सर्ग, तप, छेद, परिहार, उपस्थापना, ये प्रायश्चित्त तप के नौ भेद हैं।

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The nine subdivisions of expiation – *prāyaścitta* – are confession – *ālocanā*, repentance – *pratikramaṇa*, combination of the first two – *tadubhaya*, discrimination – *viveka*, giving up attachment to the body – *vyutsarga*, penance – *tapa*, suspension – *cheda*, expulsion – *parihāra*, and reinitiation – *upasthāpanā*.

Relating, without the ten faults, one's transgressions to the master is confession – *ālocanā*. Expression of penitence by uttering, "My fault be condoned," is repentance – *pratikramaṇa*. As the sin is corrected by the combination of the two, it is twofold expiation, called '*tadubhaya*'. The dissociation or separation from food, drink, implements that cause sense-indulgence is discrimination – *viveka*. '*Vyutsarga*' is performance of austerities, such as standing in a place, getting rid of attachment to the body, for a limited time. Penance – *tapa* – is fasting, taking less than one's fill, etc. Discounting the period of penance by a week, a fortnight, a month, etc., is suspension – *cheda*. Expelling one from the order for a fortnight, a month, etc., is expulsion – *parihāra*, another kind of expiation. Reinitiation – *upasthāpanā* – consists in initiation into the order once again.

The subdivisions of reverence – *vinaya* – are mentioned in the next *sūtra*.

ज्ञानदर्शनचारित्रोपचाराः ॥२३॥

[ज्ञानदर्शनचारित्रोपचाराः] ज्ञानविनय, दर्शनविनय, चारित्रविनय और उपचारविनय – ये विनय तप के चार भेद हैं।

The four subdivisions of reverence – *vinaya* – are reverence to knowledge – *jñānavinaya*, faith – *darśanavinaya*, conduct – *cāritravinaya*, and the custom

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of homage – *upacāravinaya*.

Reverence *(vinaya)* is added to the words in the *sūtra* – reverence to knowledge – *jñānavinaya*, reverence to faith – *darśanavinaya*, reverence to conduct – *cāritravinaya*, and reverence to the custom of homage – *upacāravinaya*. Acquiring knowledge, practising knowledge, recollecting knowledge, and so on, with great veneration and with the object of attaining liberation, constitute reverence to knowledge. Belief in the nature of reality without doubt, etc., is reverence to faith. Absorption in conduct, with knowledge and faith, by the right-believer *(samyagdṛṣṭi)* is reverence to conduct. Rising up, offering welcome and making obeisance in the presence of the head of the order of ascetics and other great ones constitute reverential homage. Making obeisance with the body, speech or mind, extolling their merits and recollecting them, even with regard to the great ones who are not present, also constitute reverence to the custom of homage.

The subdivisions of respectful service – *vaiyāvṛttya* – are described next.

आचार्योपाध्यायतपस्विशैक्षग्लानगणकुलसंघसाधु-
मनोज्ञानाम् ॥२४॥

[आचार्योपाध्यायतपस्विशैक्षग्लानगणकुलसंघसाधुमनोज्ञानाम्] आचार्य, उपाध्याय, तपस्वी, शैक्ष, ग्लान, गण, कुल, संघ, साधु और मनोज्ञ – इनकी सेवा करना सो वैयावृत्त्य तप के दस भेद हैं।

The ten subdivisions of respectful service – *vaiyāvṛttya* – are: respectful service to the head – *ācārya*, the preceptor – *upādhyāya*, the ascetic – *tapasvī*, the disciple – *śaikṣa*,

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the ailing ascetic – *glāna*, the congregation of aged saints – *gaṇa*, the congregation of disciples of a common teacher – *kula*, the congregation of the four orders of ascetics – *saṃgha*, the long-standing ascetic – *sādhu*, and the saint of high reputation – *manojña*.

Respectful service is of ten kinds, for its objects are of ten kinds – service rendered to the head of the congregation, service rendered to the preceptor, and so on. *'Ācārya'* is the head from whom the vows are taken and practised. *'Upādhyāya'* is the preceptor under whom the Scripture is studied in order to attain liberation. *'Tapasvī'* is the saint who practises long fasts, etc. The disciple saint is called *'śaikṣa'*. *'Glāna'* is the saint whose body is afflicted on account of illness, etc. *'Gaṇa'* is the congregation of old ascetics. *'Kula'* is the congregation of disciples of the same head. *'Saṃgha'* is the fourfold community of ascetics consisting of *anagāra*, *yati*, *ṛṣi*, and *muni*.[1] The ordinary ascetic is the *anagāra*. The *yati* has the ability to engage in pure-cognition *(śuddhopayoga);* he reaches the advanced stages *(śreṇī)* called *upaśama* and *kṣapaka*. The *muni* is the one endowed with special knowledge *(jñāna)* that may take the form of *avadhijñāna*, *manaḥparyayajñāna* and *kevalajñāna*. The *ṛṣi* is the one endowed with special accomplishment *(ṛddhi)*. *'Sādhu'* is the saint of long-standing. *'Manojña'* is the saint of high reputation. When these are subject to illness, affliction or perverted faith, rendering help to them with bodily activity or other materials is respectful service – *vaiyāvṛttya*. This is done for attaining equanimity or concentration, for overcoming the feeling of disgust and for proclaiming affection to the members of the order of saints.

The subdivisions of study – *svādhyāya* – are described in the next *sūtra*.

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1 – see Māilladhavala's *'Ṇayacakko'*, verse 332.

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वाचनापृच्छनानुप्रेक्षाऽम्नायधर्मोपदेशाः ॥२५॥

[वाचनापृच्छनानुप्रेक्षाऽम्नायधर्मोपदेशाः] वाचना, पृच्छना, अनुप्रेक्षा, आम्नाय और धर्मोपदेश - ये स्वाध्याय के पाँच भेद हैं।

The five subdivisions of study – *svādhyāya* – are: teaching – *vācanā*, questioning – *pṛcchanā*, reflection – *anuprekṣā*, recitation – *āmnāya*, and preaching – *dharmopadeśa*.

Teaching – *vācanā* – consists in teaching of the Scripture – words or meanings or both – with precision. Putting questions to others with the object of clearing doubts or strengthening one's knowledge is questioning – *pṛcchanā*. Contemplation on the knowledge acquired is reflection– *anuprekṣā*. Recitation – *āmnāya* – is repeating the text again and again with correct pronunciation. Preaching – *dharmopadeśa* – is narrating moral stories, etc., for the benefit of the suitable recipients. What is the purpose of these five types of study – *svādhyāya*? The objects are extraordinary knowledge, purity in disposition, wholesome fear of worldly existence, progress of austerities, and freedom from transgression.

The subdivisions of renunciation – *vyutsarga* – are described next.

बाह्याभ्यन्तरोपध्योः ॥२६॥

[बाह्याभ्यन्तरोपध्योः] बाह्य और अभ्यन्तर उपधि का व्युत्सर्ग - यह दो प्रकार का व्युत्सर्ग तप हैं।

The two subdivisions of renunciation – *vyutsarga* – are: giving up external *(bāhya)* and internal *(abhyantara)* appendages *(upadhi)*.

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'Vyutsarga' means giving up. It is of two kinds, giving up the external appendages *(upadhi)* and giving up the internal appendages. House, riches, grain, etc., which do not become one with the soul, are external appendages. The passions like anger, which are the dispositions of the soul, are internal appendages. Similarly, renouncing attachment for the body for a particular period or for one's lifetime is also considered as giving up of internal appendage. What is the purpose of this penance? The object is to cultivate detachment and fearlessness, and to dispel yearning for living.

Meditation – *dhyāna* – was set apart for elaborate treatment. It is now time to discuss its divisions. But, passing it over, its agent, nature and duration are described.

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥२७॥

[उत्तमसंहननस्य] उत्तम संहनन वाले का **[आ अन्तर्मुहूर्तात्]** अन्तर्मुहूर्त तक **[एकाग्रचिन्तानिरोधो ध्यानम्]** एकाग्रतापूर्वक चित्तवृत्ति का जो निरोध है सो ध्यान है।

Concentration of thought on one particular object is meditation – *dhyāna*. In case of the person with superior (first three kinds of) physical sturdiness and strength – *saṃhanana* – it extends up to one *muhūrta*.

The first three kinds of physical sturdiness and strength – *vajrarṣabhanārāca saṃhanana*, *vajranārāca saṃhanana*, and *nārāca saṃhanana* – are included here. Meditation *(dhyāna)* is possible for the individuals possessing these three physical structures. But salvation is possible only for the ascetic with the first kind of physical structure. He who has the best physical structure is the agent.

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'Ekāgra' means having one point, edge or object. Thought is characterized by throbbing or quivering, as it embraces several objects. Concentration is turning the thought away from several objects and fixing it on one. By this the nature of meditation has been described. *'Muhūrta'* is the period of time. Within one *muhūrta* is *'antarmuhūrta'*. The time limit is within one *muhūrta*. It is not possible to maintain concentration beyond that. A contention is raised: if curbing or restraining the thought is meditation then meditation is non-existent like the horns of a donkey. There is no contradiction. It is said to be non-existent from the point of view of the removal of other thoughts, but existent with regard to the particular thought. Non-existence is the other form of existence and it too is the characteristic of an object, as it is admitted to be a cause. Or *'nirodha'* is not an abstract noun. What else is it? It is a verbal noun. That which is confined is confinement. Confinement of thought is the purport. Knowledge which shines without quivering, like the steady flame, is meditation – *dhyāna*.

The types of meditation – *dhyāna* – are mentioned next.

आर्तरौद्रधर्म्यशुक्लानि ॥२८॥

[आर्तरौद्रधर्म्यशुक्लानि] आर्त, रौद्र, धर्म्य और शुक्ल – ये ध्यान के चार भेद हैं।

The four subdivisions of meditation – *dhyāna* – are: painful (sorrowful) – *ārta*, the cruel – *raudra*, the virtuous (righteous) – *dharmya*, and the pure – *śukla*.

That which is the cause of pain is *'ārta'*. *'Raudra'* means cruel temperament. *'Dharmya'* has been defined as 'with virtue'. That which arises from purity is 'pure' – *śukla*. These four kinds of

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meditation are divided into two classes, good and evil, or auspicious and inauspicious. The former two are inauspicious as these lead to influx *(āsrava)* of inauspicious karmas or demerit *(pāpa)*. The latter two are called auspicious as these are capable of destroying karmas.

What are these?

परे मोक्षहेतू ॥२९॥

[परे] जो चार प्रकार के ध्यान कहे उनमें से अन्त के दो अर्थात् धर्म्यध्यान और शुक्लध्यान [मोक्षहेतू] मोक्ष के कारण हैं।

The last two subdivisions of meditation – *dhyāna* – are the causes of liberation *(mokṣa)*.

'Para' is the last one. *'Pare'* is the dual number; it means the last two. The last two kinds of meditation – the virtuous *(dharmya)*, and the pure *(śukla)* – are the causes of liberation. It follows from this that the sorrowful *(ārta)* and the cruel *(raudra)* kinds of meditation are the causes of transmigration. How? There is no other third goal.

The sorrowful *(ārta)* meditation is of four kinds. The first kind is described in the next *sūtra*.

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥३०॥

[अमनोज्ञस्य सम्प्रयोगे] अनिष्ट पदार्थ का संयोग होने पर [तद्विप्रयोगाय] उसको दूर करने के लिये [स्मृतिसमन्वाहारः] बारम्बार विचार करना सो [आर्तम्] 'अनिष्ट संयोगज' नाम का आर्तध्यान है।

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On the contact of disagreeable *(amanojñya)* objects, thinking again and again for their removal, is the first kind of sorrowful *(ārta)* meditation.

Disagreeable objects include poison, prickly thorns, enemies and weapons. As these cause pain, these are called disagreeable. On their contact, the individual thinks again and again wishing for their removal. This is the first type of sorrowful *(ārta)* meditation.

The second type of sorrowful *(ārta)* meditation is described next.

विपरीतं मनोज्ञस्य ॥३१॥

[**मनोज्ञस्य**] मनोज्ञ पदार्थ सम्बन्धी [**विपरीतं**] उपरोक्त सूत्र में कहे हुए से विपरीत अर्थात् इष्ट-पदार्थ का वियोग होने पर उसके संयोग के लिये बारम्बार विचार करना सो 'इष्ट-वियोगज' नाम का आर्तध्यान है।

The contrary – thinking again and again for regaining the agreeable *(manojñya)* objects that have been lost – is the second kind of sorrowful *(ārta)* meditation.

How contrary? Contrary to what has been mentioned. This is the purport. When agreeable objects, such as the son, the wife or the wealth, are lost, thinking again and again for regaining them is the second type of sorrowful *(ārta)* concentration.

The third type of sorrowful *(ārta)* meditation is described next.

वेदनायाश्च ॥३२॥

[**वेदनायाः च**] वेदना होने पर उसे दूर करने के लिये बारम्बार चिन्तवन

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करना सो 'वेदनाजन्य' आर्तध्यान है।

In case of suffering from pain, thinking again and again for its removal is the third kind of sorrowful *(ārta)* meditation.

The word *'vedanā'* is used in the meanings of feeling – pleasure and pain. But here it is used in the sense of pain as we are discussing sorrow. When pain is caused by disease, such as gout and rheumatism, thinking again and again for its removal is the third type of sorrowful concentration.

The fourth type of sorrowful *(ārta)* meditation is described next.

निदानं च ॥३३॥

[निदानं च] भविष्यकाल सम्बन्धी विषयों की प्राप्ति में चित्त को तल्लीन कर देना सो 'निदानज' आर्तध्यान है।

The wish for enjoyment – *nidāna* – is the fourth kind of sorrowful *(ārta)* meditation.

Being tormented by the desire for pleasures, thinking again and again wishing for the pleasures not attained is the fourth type of sorrowful *(ārta)* meditation.

Who are affected by these four types of sorrowful *(ārta)* meditation?

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥३४॥

[तत्] वह आर्तध्यान [अविरतदेशविरतप्रमत्तसंयतानाम्] अविरत –

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पहले चार गुणस्थान, देशविरत – पाँचवां गुणस्थान, और प्रमत्तसंयत – छट्ठे गुणस्थान में होता है।

These occur in case of laymen without small vows – *avirata*, laymen with small vows – *deśavirata*, and non-vigilant ascetics – *pramattasaṃyata*.

Laymen without small vows – *'avirata'* – comprise all those up to the spiritual stage of vowless right belief – *asaṃyatasamyagdṛṣṭi*. Laymen in the stage of partial vows – *saṃyatāsaṃyata* – are called *'deśavirata'*. The ascetics with perfect vows but with occasional deviation due to fifteen faults of negligence *(pramāda)* are called *'pramattasaṃyata'*. In case of laymen of both classes, all the four types of sorrowful *(ārta)* meditation occur, as they are actuated by non-restraint. But in case of the non-vigilant ascetic, the first three, excluding the last one, occur occasionally owing to negligence or inadvertence.

The types of sorrowful *(ārta)* meditation have been explained with their names, etc. The names, causes and possessors of the second kind – the cruel *(raudra)* meditation – are described next.

हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥३५॥

[**हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यः**] हिंसा, असत्य, चोरी और विषय-संरक्षण के भाव से उत्पन्न हुआ ध्यान [**रौद्रम्**] रौद्रध्यान है; यह ध्यान [**अविरतदेशविरतयोः**] अविरत और देशविरत (पहले के पाँच) गुणस्थानों में होता है।

Cruel *(raudra)* meditation relates to injury – *hiṃsā*, untruth – *asatya*, stealing – *steya*, and safeguarding of

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possessions – *viṣayasaṃrakṣaṇa*. It occurs in laymen without small vows – *avirata*, and laymen with partial vows – *deśavirata*.

Injury *(hiṃsā)*, etc., described already, promote the rise of cruel *(raudra)* meditation. 'Thinking again and again' is added to each of these; thus, thinking repeatedly of *(hiṃsā)*, etc. This occurs in case of laymen without small vows – *avirata*, and laymen with partial vows – *deśavirata*. Let it occur in case of the layman without small vows. But how can it occur in case of the layman who practises partial abstinence? It can arise, occasionally, in his case also as he is influenced or excited by the idea of injury *(hiṃsā)*, etc., in order to safeguard wealth and other possessions. But it does not lead the partial abstainer to the infernal regions on account of the efficacy of his right belief *(samyagdarśana)*. It does not, however, occur in case of the ascetic. If it occurs, he is no longer an ascetic, that is, he falls from the stage of asceticism – *'pramattasaṃyata'*.

It has been said that the last two types of meditation are the causes of liberation. The types, nature, etc. of the first of these are described in the next *sūtra*.

आज्ञाऽपायविपाकसंस्थानविचयाय धर्म्यम् ॥३६॥

[आज्ञाऽपायविपाकसंस्थानविचयाय] आज्ञा, अपाय, विपाक और संस्थान - इनकी विचारणा (विचय) के लिये मन को एकाग्र करना सो **[धर्म्यम्]** धर्मध्यान है।

The application of the mind on the reality as revealed by Lord Jina – *ājñāvicaya*, misfortune or calamity – *apāyavicaya*, fruition of karmas – *vipākavicaya*, and the

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structure of the universe – *saṃsthānavicaya*, are four kinds of virtuous *(dharmya)* meditation.

'Thinking again and again' is added to each of these. It is not always possible to ascertain the objects of reality by logical analysis, owing to lack of preceptors, keen intelligence, rise of karmas, or the intricate nature of objects. Then one believes in such subtle objects of reality on the authority of the Word of Lord Jina, since the *Tīrthaṅkara* do not preach untruth. Ascertaining the reality in this manner is called *ājñāvicaya dharmyadhyāna*. Or, this kind of meditation also means that after ascertaining the reality, the holy person employs logic, including *naya* and *pramāṇa*, in bringing home the truth to others in order to propagate it.

The misbelievers like the born-blind are averse to the teachings of the Omniscient Lord, and drift farther and farther away from the right path owing to ignorance. Thus the absence, loss or disappearance of the true path is deliberated upon. Or, the self deliberates on how the (vast majority of) living beings can escape from the cycle of worldly existence caused by wrong faith, knowledge and conduct. These are instances of deliberation on misfortune or calamity – *apāyavicaya dharmyadhyāna*.

The cognition of the fruits of karmas depending on the substance *(dravya)*, place *(kṣetra)*, time *(kāla)*, state-of-being *(bhava)*, and nature *(bhāva)*, is called *vipākavicaya dharmyadhyāna*.

Deliberating constantly on the shape and nature of the universe *(loka)* is *saṃsthānavicaya dharmyadhyāna*.

The ten moral virtues have been explained. Virtuous concentration *(dharmyadhyāna)* does not swerve from the ten moral virtues. It is of four kinds based on the fourfold objects of reality contemplated upon. It occurs in case of laymen without small vows – *avirata*, laymen with partial vows – *deśavirata*, ascetics with negligence – *pramattasaṃyata*, and ascetics without negligence – *apramattasaṃyata*.

The three kinds of meditation – *ārta*, *raudra*, and *dharmya* – have

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been defined. The fourth, pure meditation – *śukladhyāna* – must be defined now. It is of four kinds as described subsequently. The next *sūtra* indicates the lord of the first two kinds.

शुक्ले चाद्ये पूर्वविदः ॥३७॥

[**शुक्ले चाद्ये**] पहले के दो प्रकार के शुक्लध्यान (अर्थात् पृथक्त्ववितर्क और एकत्ववितर्क) [**पूर्वविदः**] पूर्वविद् (श्रुतकेवली) के होते हैं।

The first two types of pure meditation – *śukladhyāna* – are attained by the saints who know the Scripture – *pūrvavid* or *śrutakevalī*.

Among the four kinds of pure meditation – *śukladhyāna*, the first two occur to the saints who know the Scripture – *pūrvavid* or *śrutakevalī*. The word *'ca'* in the *sūtra* indicates that the virtuous meditation – *dharmyadhyāna* – also is included. Virtuous meditation – *dharmya-dhyāna* – occurs before the ascetic ascends the step *(śreṇī)* in the two advanced stages of spiritual development. At the end of each step *(śreṇī)* the first two kinds of pure meditation – *śukladhyāna* – arise.

The first two kinds of pure meditation – *śukladhyāna* – must occur to the *śrutakevalī*. In whom do the rest arise?

परे केवलिनः ॥३८॥

[**परे**] शुक्लध्यान के अन्तिम दो भेद (अर्थात् सूक्ष्मक्रियाप्रतिपाति और व्युपरतक्रियानिवर्ति) [**केवलिनः**] केवली के होते हैं।

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The last two types of pure meditation – *śukladhyāna* – arise in the Omniscient *(kevalī)*.

The last two types of pure meditation – *śukladhyāna* – arise in the Omniscient-with-vibration – *sayogakevalī* – and non-vibratory Omniscient – *ayogakevalī*. The Omniscient is the one who has destroyed the entire knowledge-obscuring *(jñānāvaraṇīya)* karmas.

The four types of pure meditation – *śukladhyāna* – are mentioned, in order.

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरत-
क्रियानिवर्तीनि ॥३९॥

[पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवर्तीनि] पृथक्त्ववितर्क, एकत्ववितर्क, सूक्ष्मक्रियाप्रतिपाति और व्युपरतक्रियानिवर्ति – ये शुक्लध्यान के चार भेद हैं।

The four types of pure meditation – *śukladhyāna* – are known as: *pṛthaktvavitarka*, *ekatvavitarka*, *sūkṣmakriyā-pratipāti*, and *vyuparatakriyānivarti*, in order.

These are the four kinds of pure meditation – *śukladhyāna*. These are significant names on the basis of their definitions, given soon after.

The support or the base of the four kinds of pure meditation – *śukladhyāna* – is mentioned next.

त्र्येकयोगकाययोगायोगानाम् ॥४०॥

[त्र्येकयोगकाययोगायोगानाम्] ऊपर कहे गये चार प्रकार के

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शुक्लध्यान अनुक्रम से तीन योग वाले, एक योग वाले, मात्र काययोग वाले और अयोगी के होते हैं।

The four types of pure meditation – *śukladhyāna* – are, in order mentioned already, of three activities *(yoga)*, of one activity, of bodily activity, and of no activity.

The term *'yoga'* – activity – has been explained already (*sūtra* 6-1). These must be taken respectively with the four types of pure meditation – *śukladhyāna*. In the ascetic with threefold activity, the first type of pure meditation – *pṛthaktvavitarka* – arises. In the ascetic with just one activity out of the three, the second type of pure meditation – *ekatvavitarka* – arises. In the ascetic with just the bodily activity, the third type of pure meditation – *sūkṣmakriyāpratipāti* – arises. In the ascetic with no activity *(ayogī)*, the fourth type of pure meditation – *vyuparatakriyānivarti* – arises.

Specific details of the first two types of pure meditation – *śukladhyāna* – are described next.

एकाश्रये सवितर्कवीचारे पूर्वे ॥४१॥

[एकाश्रये] एक श्रुतज्ञान के आश्रय से रहने वाले [पूर्वे] शुक्लध्यान के पहले दो भेद [सवितर्कवीचारे] सवितर्क और सवीचार होते हैं।

The first two types – *pṛthaktvavitarka* and *ekatvavitarka* – of pure meditation – *śukladhyāna* – are based on one substratum *(ekāśraya)*, and are associated with scriptural knowledge – *savitarka*, and shifting – *savīcāra*.

The first two types – *pṛthaktvavitarka* and *ekatvavitarka* – of pure

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meditation – *śukladhyāna* – have one substratum *(ekāśraya)*. These two arise in the saint who has attained mastery of the Scripture – *śrutakevalī*. These are associated with scriptural knowledge *(vitarka)* and shifting *(vīcāra)*. Hence these are called *savitarka*, and *savīcāra*.

In order to ward off the error of taking these respectively, the exception is mentioned next.

अवीचारं द्वितीयम् ॥४२॥

[द्वितीयम्] ऊपर कहे गये शुक्लध्यानों में से दूसरा शुक्लध्यान [अवीचारं] वीचार से रहित है, किन्तु सवितर्क होता है।

The second type – *ekatvavitarka* – is free from shifting *(vīcāra)*.

The second type – *ekatvavitarka* – must be understood to be free from shifting or oscillation – *avīcāra*. This is the purport. The first – *pṛthaktvavitarka* – is associated with both, scriptural knowledge – *vitarka*, and shifting – *vīcāra*. The second – *ekatvavitarka* – is associated with scriptural knowledge – *vitarka*, but not with shifting – *vīcāra*.

What is the distinction between scriptural knowledge *(vitarka)* and shifting *(vīcāra)*?

वितर्कः श्रुतम् ॥४३॥

[श्रुतम्] श्रुतज्ञान को [वितर्कः] वितर्क कहते हैं।

'Vitarka' is scriptural knowledge.

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Detailed or special examination and reasoning with respect to scriptural knowledge is *'vitarka'*.

What is *'vīcāra'*?

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥४४॥

[अर्थव्यञ्जनयोगसंक्रान्तिः] अर्थ, व्यञ्जन और योग की संक्रान्ति (बदलना) सो **[वीचारः]** वीचार है।

'Vīcāra' is shifting *(saṃkrānti)* with regard to object *(artha)*, word *(vyañjana)* and, activity *(yoga)*.

The subject of meditation – *dhyeya* – is the object *(artha)*. It is either the substance *(dravya)* or the mode *(paryāya)*. *'Vyañjana'* is word *(śabda, vacana)*. *'Yoga'* is the activity of the body, the mind or the speech-organ. *'Saṃkrānti'* is shifting from one thing to another. Shifting *(saṃkrānti)* with regard to the object *(artha)* is passing from the substance *(dravya)* to the mode *(paryāya)* or from the mode to the substance. Shifting *(saṃkrānti)* with regard to the word *(vyañjana)* is passing from one scriptural term to another and from that to another. Shifting *(saṃkrānti)* with regard to the activity *(yoga)* is changing from bodily activity to some other activity and from that activity to bodily activity. This kind of change is called *'vīcāra'*. When there is alternation, how can it be called meditation? The reply is that even thought-stream is meditation. The virtuous *(dharmya)* and the pure *(śukla)* meditation, each of which is of four kinds, have been described generally and particularly. These are worthy to be meditated upon by the ascetic who has practised several observances such as control *(gupti)*, and so on, to purify the mind and to free himself from transmigration. The ascetic meditates on the material (objective atom) or thought (subjective atom) and with his knowledge of the

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Scripture shifts to objects or verbal symbols or to activities of the body or the speech-organ. He shifts his thought severally from one to another. And just as a person of poor strength and enthusiasm, and with an unsteady hand and a dull axe, is able to cut a tree in a long time so also the ascetic tries to suppress or destroy the deluding karmas, and embrace the first types of pure meditation, namely, the *pṛthaktvavitarka* with shifting *(vīcāra)*. Again the saint intends to root out the deluding karmas. He embraces infinitefold pure activity and obstructs the bondage of karmas which assist knowledge-covering karmas. He lessens their duration and destroys these. He is actuated by the exertion of scriptural knowledge. He is free from shifting of object *(artha)*, word *(vyañjana)* and activity *(yoga)*. His mind does not waver. He is passionless and is stainless like the pure crystal. He meditates and never falls back. Hence it is called the unique (single) scriptural meditation – *ekatvavitarka*. Thus the four destructive *(ghāti)* karmas are burnt by the soul with the fire of the unique, scriptural, pure concentration, and omniscience sparkles like a multitude of rays. The pure soul shines like the sun coming out of the clouds. And the soul – of the *Tīrthaṅkara* or other Omniscient *(kevalī)* – is worthy to be venerated and worshipped by the lords of the world. And he moves from place to place preaching the Truth to the world up to a maximum period of a little less than *pūrvakoṭi* years. When the duration of his life-determining *(āyuḥ)* karma is within one *muhūrta*, and the feeling-producing *(vedanīya)*, the body-making *(nāma)* and the status-determining *(gotra)* karmas are of the same duration, he gives up entirely the activities of the speech, the mind and the gross body. Taking help from slight bodily activity, he embraces the third type of pure meditation of subtle activity – *sūkṣmakriyāpratipāti*. In case the duration of his life-determining *(āyuḥ)* karma is within one *muhūrta*, but the duration of the feeling-producing *(vedanīya)*, the body-making *(nāma)* and the status-determining *(gotra)* karmas is more, with remarkable exertion, he makes the duration of these three karmas same as the life-determining *(āyuḥ)* karma. He is endowed with the wonderful capacity by which stupendous stoppage is affected.

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He performs expansion of the soul which is capable of ripening the karmas very quickly and destroying or reducing these; this is called *kevali-samudghāta*[1]. Here he practises comprehensive pervasion in the form of a stick *(daṇḍa)*, a door *(kapāṭa)*, an oblong *(pratara)*, and filling up the universe *(lokapūraṇa)*, in four instants and contracting to his former size immediately in another four instants. He thus makes the duration of all the four karmas equal, and through subtle bodily activity embraces the meditation of subtle activity – *sūkṣmakriyāpratipāti*. And after that he commences the meditation of complete destruction of activity – *vyuparatakriyānivarti*, also called *samucchinnakriyānivarti*. This entails complete destruction of activity as there is disappearance of respiration and movement and vibration of the spatial units of the soul, arising from activities *(yoga)* of the body, the mind and the speech-organ. In this stage of meditation there is complete annihilation of influx *(āsrava)* of all kinds of bondage (of karmas). And in the Omniscient-without-activity – *ayogakevalī*, endowed with the capacity of annihilating all karmas, there arise perfect conduct – *yathākhyāta cāritra,* knowledge *(jñāna)*, and faith *(darśana),* which are capable of destroying all kinds of cobwebs of worldly suffering, and which constitute the immediate cause of complete emancipation or final liberation. Thus, the saint in the fourteenth stage burns all karmas with the powerful fire of concentration, becomes purified like 24-carat gold, freed from dirt and other alloys, and attains eternal bliss. Thus these two kinds of pure meditation block the influx *(āsrava)* of new karmas and cause complete stoppage *(saṃvara)* and also dissociation *(nirjarā)* of old karmas.

Is dissociation *(nirjarā)* of karmas alike in all right believers *(samyagdṛṣṭi)* or is there any speciality?

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1 – See explanation to *sūtra* 3-35, p. 140.

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**सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोह-
क्षपकोपशमकोपशान्तमोहक्षपकक्षीणमोहजिना:
क्रमशोऽसंख्येयगुणनिर्जरा: ॥४५॥**

[सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्त-मोहक्षपकक्षीणमोहजिना:] (अविरत) सम्यग्दृष्टि, पञ्चम गुणस्थानवर्ती देशविरत श्रावक, विरत (प्रमत्त, अप्रमत्त मुनि), अनन्तानुबन्धी कषाय का विसंयोजक, दर्शनमोह का क्षय कर क्षायिक सम्यक्त्व को प्राप्त करने वाला, उपशमश्रेणी मांडनेवाला, उपशान्तमोह (ग्यारहवाँ गुणस्थानवर्ती), क्षपकश्रेणी मांडनेवाला, क्षीणमोह (बारहवाँ गुणस्थानवर्ती), और जिन (सयोगकेवली और अयोगकेवली) – इन सब के प्रति समय **[क्रमश: असंख्येयगुणनिर्जरा:]** क्रम से असंख्यातगुणी निर्जरा होती है।

The dissociation *(nirjarā)* of karmas increases innumerable-fold in each of these ten stages: *samyagdṛṣṭi*, *śrāvaka*, *virata*, *anantānubandhiviyojaka*, *darśanmohakṣapaka*, *upaśamaka*, *upaśāntamoha*, *kṣapaka*, *kṣiṇamoha*, and Jina (*kevalī*, the Victor).

The efficacy of dissociation of karmas increases innumerable times in each of the ten stages, starting from that of the right-believer *(samyagdṛṣṭi)*. It is as follows. The soul with capacity for attaining emancipation, on attaining birth with the five senses, the mind, and complete development – *paryāptaka*, gradually becomes pure in thought. Assisted by other factors such as the favourable time – *kālalabdhi*, it attains the first right-faith *(samyaktva)*. The person whose soul attains the first right-faith *(samyaktva)* is called a right-believer – *samyagdṛṣṭi*. The right-believer – *'samyagdṛṣṭi'* – causes innumerable-fold dissociation of karmas. Then he becomes a

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householder and embraces the stainless attitude arising from destruction-cum-subsidence *(kṣayopaśama)* of the conduct-deluding *(cāritramohanīya)* karmas which obstruct even partial abstinence – *apratyākhyānāvaraṇa* – and attains innumerable-fold efficacy of dissociation. He is called the *'śrāvaka'*. After that he embraces greater purity of thought-activity arising from the destruction-cum-subsidence *(kṣayopaśama)* of conduct-deluding karmas which arrest complete abstinence – *pratyākhyānāvaraṇa*. He becomes an ascetic – *'virata'* – and attains innumerable-fold efficacy of dissociation. When he becomes free from the passions of anger, pride, deceitfulness and greed, which lead to endless worldly existence – *anantānubandhī* – he becomes still more purified in thought-activity and attains still innumerable-fold efficacy of dissociation. He is called the *'anantānubandhīviyojaka'*. Later, the three subtypes of faith-deluding *(darśanamohanīya)* karmas are destroyed, and his thought-activity is still further refined. He is then called the destroyer of faith-deluding karmas – *'darśanamohakṣapaka'* – and attains still innumerable-fold efficacy of dissociation. He becomes a perfect right believer – *kṣāyika samyagdṛṣṭi*, turns towards the spiritual step *(śreṇī)*, and endeavours to suppress the conduct-deluding *(cāritramohanīya)* karmas. And he attains greater mental purity with innumerable-fold efficacy of dissociation. He is called the mitigator – *'upaśamaka'*. When the conduct-deluding karmas subside completely, he attains quiescence of passions with still innumerable-fold efficacy of dissociation. He is then called the saint of quiescent passions – *'upaśāntamoha'*. When he attains greater purity of mind and endeavours to root out the conduct-deluding karmas, he is called the destroyer and he attains still innumerable-fold efficacy of dissociation. He then is called a *'kṣapaka'*. The same self tends towards the thought-activity capable of destroying the entire conduct-deluding karmas and attains still innumerable-fold efficacy of dissociation. He is then called the saint free from passions – *'kṣīṇamoha'*. And when he destroys the four main types of destructive karmas with the help of the second type of pure meditation – *śukladhyāna* – he acquires the name 'Jina' with still

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innumerable-fold efficacy of dissociation.

It has been said that even in the presence of right faith, all are not equal on account of differences among them with regard to efficacy of dissociation. If so, all ascetics cannot be called saints – *nirgrantha*. But it is not so. Though they are different from one another on account of different attributes or virtues, yet they are all saints – *nirgrantha* – from the intentional standpoint. Different categories of saints are mentioned next.

पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥४६॥

[पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका] पुलाक, बकुश, कुशील, निर्ग्रन्थ और स्नातक - ये पाँच प्रकार के [निर्ग्रन्थाः] निर्ग्रन्थ मुनि हैं।

These five – *pulāka*, *bakuśa*, *kuśīla*, *nirgrantha* and *snātaka* – are the saints – *nirgrantha*.

The saint, whose mind is slothful regarding the practice of the secondary vows (*tapa* and *parīṣahajaya*), and who sometimes is lapse in perfect observance of even the primary vows, is called *'pulāka'*, on account of his resemblance to the blighted or shrivelled grain.
The saint who is without possessions and observes the vows perfectly but cares for the adornment of the body and the implements, surrounded by attendants, and whose mind is spotted by infatuation is called *'bakuśa'*, the spotted saint. The word *'bakuśa'* means spotted or variegated.
The *'kuśīla'* saints are of two kinds: 1) *pratisevanākuśīla* and 2) *kaṣāyakuśīla*. The saint who is not free from attachments, who observes both primary and secondary vows to perfection but lapses occasionally with regard to the latter is called *pratisevanākuśīla*. The saint who has controlled all passions except the gleaming

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(saṃjvalana) ones is called *kaṣāyakuśīla.*
The saint in whom the rise of karmas is indistinct like the mark of the line made in the water by a stick and who will attain perfect knowledge and faith in *antarmuhūrta* (within forty-eight minutes) is called the '*nirgrantha*', meaning without any possessions – internal and external.
The Omniscient, of the thirteenth and the fourteenth stages, whose destructive karmas have been destroyed, is called the '*snātaka*' – the perfect saint.
Though they are different from one another on account of the purity of their disposition, yet they are all called '*nirgrantha*' – saint – from the figurative *(naigama)* and the synthetic *(saṃgraha)* viewpoints.

Again, for further elaboration, the differences among these are mentioned in the next *sūtra*.

संयमश्रुतप्रतिसेवनातीर्थलिंगलेश्योपपादस्थानविकल्पतः साध्याः ॥४७॥

उपरोक्त मुनि [**संयमश्रुतप्रतिसेवनातीर्थलिंगलेश्योपपादस्थानविकल्पतः**] संयम, श्रुत, प्रतिसेवना, तीर्थ, लिंग, लेश्या, उपपाद और स्थान – इन आठ अनुयोगों द्वारा [**साध्याः**] भेदरूप से साध्य हैं, अर्थात् इन आठ प्रकार से इन पुलाकादि मुनियों में विशेष भेद होते हैं।

They are fit to be described (differentiated) on the basis of differences in self-restraint – *saṃyama*, scriptural knowledge – *śruta*, transgression – *pratisevanā*, the period of the *Tīrthaṅkara* – *tīrtha*, the sign – *liṅga*, the colouration – *leśyā*, the birth – *upapāda*, and the state or condition – *sthāna*.

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The five kinds of saints – *pulāka, bakuśa, kuśīla, nirgrantha* and *snātaka* – are to be described (differentiated) with reference to self-restraint *(saṃyama)*, and so on. It is as follows.

Saṃyama: The *pulāka, bakuśa, pratisevanākuśīla* saints dwell in the first two types of conduct – *sāmāyika* and *chedopasthapanā*. The *kaṣāyakuśīla* saint dwells in *parihāraviśuddhi* and *sukṣmasāmparāya*, besides the two mentioned above. The *nirgrantha* and *snātaka* saints dwell only in *yathākhyāta* conduct.

Śruta: The *pulāka, bakuśa, pratisevanākuśīla* saints master the Scripture to the maximum limit of the ten *pūrva(s)*. The *kaṣāyakuśīla* and *nirgrantha* saints are masters of the fourteen *pūrva(s)*. At the minimum, the scriptural knowledge of the *pulāka* saint is of the extent of *'ācāra vastu'* – the instruction of the preceptor. That of the *bakuśa, kuśīla* and *nirgrantha* saints is of the extent of three controls *(gupti)* and five regulations *(samiti)*, called the eightfold mother of the Scripture. The *snātaka* is Omniscient, beyond scriptural knowledge.

Pratisevanā: The *pulāka* saint, under another's compulsion, transgresses either the five primary vows or the vow of abstinence from taking food at night. The *bakuśa* saints are of two kinds, those who desire for several kinds of implements – *upakaraṇabakuśa*, and those who adorn their bodies – *śarīrabakuśa*. The *pratisevanākuśīla* saint is liable to transgression with regard to the secondary vows, without transgressing the primary vows. There is no transgression in case of the *kaṣāyakuśīla, nirgrantha* and *snātaka* saints.

Tīrtha: All these saints belong to the religious school of the *Tīrthaṅkara* – the *Arhat* or the World Teacher.

Liṅga: The sign *(liṅga)* is of two kinds – physical sign – *dravyaliṅga*, and psychical sign – *bhāvaliṅga*. From the point of view of psychical sign, all these five kinds of monks are without-possessions *(nirgrantha)*. On the basis of physical signs – bodily height, complexion, etc. – there are differences among them.

Leśyā: In the *pulāka* saint the first three – black *(kṛṣṇa)*, blue *(nīla)* and grey *(kāpota)* – thought-colourations *(leśyā)* arise. In *bakuśa* and

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pratisevanākuśīla saints, all the six thought-colourations *(leśyā)* arise. In the *kaṣāyakuśīla* saint the last four – grey *(kāpota)*, yellow *(pīta)*, pink *(padma)* and white *(śukla)* – thought-colourations *(leśyā)* arise. In the *sūkṣmasāmparāya kaṣāyakuśīla*, *nirgrantha* and *snātaka* saints, only the white *(śukla)* thought-colourations *(leśyā)* arises. And the Omniscient-without-activity *(ayogakevalī)* has no thought-colouration *(leśyā)*.

Upapāda: The highest birth of the *pulāka* saint is in the Sahasrāra *kalpa*, among the *deva* of maximum lifetime. The *bakuśa* and *pratisevanākuśīla* saints are born in the Āraṇa and Acyuta *kalpa*, with the lifetime of twenty-two *sāgaropama*. The *kaṣāyakuśīla* and *nirgrantha* saints are born in the Sarvārthasiddhi with the lifetime of thirty-three *sāgaropama*. The lowest birth of all these kinds of saints is in the Saudharma *kalpa* with the lifetime of two *sāgaropama*. The *snātaka* saint attains liberation.

Sthāna: There are innumerable states of self-restraint *(saṃyama)* caused by the passions. Among these the minimum states attained are in case of the *pulāka* and *kaṣāyakuśīla* saints. These attain innumerable states simultaneously. After this the *pulāka* saint is cutoff. Later, the *kaṣāyakuśīla* saint proceeds alone up to innumerable states. Still further, the *kaṣāyakuśīla*, *pratisevanākuśīla*, and *bakuśa* attain innumerable states simultaneously. After that the *bakuśa* saint is cutoff. Then the *pratisevanākuśīla* saint is cut off after attaining still innumerable states. Beyond that the passionless *(akaṣāya)* saint – *nirgrantha* – attains innumerable passionless states. That stage also is cut off after traversing innumerable states. And traversing one state beyond that, the *snātaka* saint attains liberation. The attainment of self-restraint – *saṃyamalabdhi* – in that stage is infinitefold.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे नवमोऽध्यायः समाप्तः ॥

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CHAPTER-10

LIBERATION

It is time now to describe the last of the objects of reality *(tattva)*, i.e., liberation – *mokṣa*. But as liberation is attained only on attainment of omniscience *(kevalajñāna)*, the causes of omniscience are mentioned first.

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१॥

[**मोहक्षयात्**] मोह का क्षय होने से (अन्तर्मुहूर्त पर्यन्त क्षीणकषाय नामक गुणस्थान प्राप्त करने के बाद) [**ज्ञानदर्शनावरणान्तरायक्षयात् च**] और ज्ञानावरण, दर्शनावरण तथा अन्तराय इन तीन कर्मों का एक साथ क्षय होने से [**केवलम्**] केवलज्ञान उत्पन्न होता है।

Omniscience or perfect knowledge – *kevalajñāna* – is attained on destruction of delusion *(moha)*, and on destruction of knowledge-covering *(jñānāvaraṇa)*, perception-covering *(darśanāvaraṇa)* and obstructive *(antarāya)* karmas.

A contention is raised. The *sūtra* should have used a single compound. Why? It would make it brief. How? There should be no need for the repetition of the word *'kṣaya'* – 'on destruction of'. It is true. But successive stages of destruction are indicated by splitting the *sūtra*. That is, first delusion *(moha)* is destroyed, and the soul attains, for up to one *muhūrta*, the twelfth stage called *kṣīṇakaṣāya*. Immediately after that knowledge- and perception-covering karmas and obstructive karmas are simultaneously destroyed, and it attains

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omniscience *(kevalajñāna)*. The destruction of these karmas is the cause of perfect knowledge.

How is delusion *(moha)* destroyed first? The potential soul becomes a right-believer *(samyagdṛṣṭi)* and, with growing purity of thought-activity, destroys the seven categories of deluding *(mohanīya)* karmas in any one of the four spiritual stages of *asaṃyatasamyagdṛṣṭi*, *saṃyatāsaṃyata*, *pramattasaṃyata* and *apramattasaṃyata*, becomes a destructional-right-believer – *kṣāyika samyagdṛṣṭi*. From the *apramattasaṃyata* stage, it tends to rise further in step *(kṣapaka śreṇī)* to the *apūrvakaraṇa* stage. And therein, owing to the purity of new thought-activity, the duration and fruition of inauspicious karmas are crushed and the fruition of auspicious karmas is increased. And through the attainment of advanced thought-activity, the self ascends the ninth stage of *kṣapaka anivṛttibādarasāmparāya*. Here it destroys eight passions *(kaṣāya)* and then the neuter-sex and the female-sex. Further, he destroys the six quasi-passions *(nokaṣāya)* by attaching these to the male-sex, the male-sex by attaching it to gleaming *(saṃjvalana)* anger *(krodha)*, gleaming anger by attaching it to gleaming pride *(māna)*, gleaming pride by attaching it to gleaming deceitfulness *(māyā)*, gleaming deceitfulness by attaching it to gleaming greed *(lobha)*, and gradually annihilating these by the method of gigantic karmic emaciation *(bādarakṛṣṭi)*. And the soul mitigates the gleaming greed, experiences the tenth stage of *sūkṣmasāmparāya (kṣapaka)* – checking of even minute passions. It thus destroys the entire delusion *(moha)*. Having cast off the burden of the deluding karmas, the soul ascends to the twelfth stage of *kṣīṇakaṣāya* – destroyed delusion. In the last but one instant of the twelfth stage, sleep *(nidrā)* and drowsiness *(pracalā)* are destroyed, and in the last instant, the five classes of knowledge-covering *(jñānāvaraṇa)*, the four classes of perception-covering *(darśanāvaraṇa)* and the five classes of obstructive *(antarāya)* karmas are destroyed. Immediately the self attains the state of perfect knowledge – *kevalajñāna* – and perception of unimaginable splendour and magnificence.

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How is liberation achieved? And what is the nature of liberation?

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥२॥

[**बन्धहेत्वभावनिर्जराभ्यां**] बन्ध के कारणों (मिथ्यात्व, अविरति, प्रमाद, कषाय और योग) का अभाव तथा निर्जरा के द्वारा [**कृत्स्नकर्मविप्रमोक्षो मोक्षः**] समस्त कर्मों का अत्यन्त नाश हो जाना, सो मोक्ष है।

Owing to the absence of the cause of bondage *(bandha)* and with the functioning of dissociation *(nirjarā)* of karmas, the annihilation of all karmas is liberation *(mokṣa)*.

No new karmas flow in owing to the absence of causes such as perverted-faith *(mithyādarśana)*, and so on. And the already acquired karmas fall off gradually in the presence of causes that lead to dissociation *(nirjarā)* of karmas. 'Owing to the absence of the cause of bondage and the functioning of dissociation' indicates the case denoting cause. Therefore, liberation is the total destruction of all karmas at the same time, after levelling down the duration of all the remaining three karmas to that of the age-karma. The disappearance of karmas is of two kinds, namely, that affected by one's effort – *yatnasādhya*, and that accomplished without one's effort – *ayatnasādhya*. In case of the soul with the last body (i.e., one who is to attain liberation in that birth itself), the life-karmas *(āyuḥkarma)* leading to life in hell, heaven and the plant- and animal-world are non-existent. This non-existence is not the result of any effort, for these are already absent. The disappearance brought about by effort is described now. In someone of the four stages, commencing from that of the vowless right-believer – *asaṃyatasamyagdṛṣṭi*, seven subtypes of karmas are destroyed in any one stage. Further, in the ninth stage of spiritual

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development, checking of gross-passions – *anivṛttibādarasāmparāya* – sixteen subtypes of karmas are destroyed simultaneously. The sixteen subtypes are deep-sleep – *nidrā-nidrā*, heavy-drowsiness – *pracalā-pracalā*, somnambulism – *styānagṛddhi*, the infernal state of existence – *narakagati*, the plant and animal state of existence – *tiryañcagati*, birth as being with one-sense – *ekendriyajāti*, two-sense – *dvīndriyajāti*, three-sense – *trīndriyajāti*, four-sense – *caturindriya-jāti*, migratory form tending to infernal existence – *narakagatiprāyo-gyānupūrvī*, migratory form tending to plant and animal existence – *tiryañcagatiprāyogyānupūrvī*, body emitting a warm splendour – *ātapa*, body emitting a cold lustre – *udyota*, body of a one-sensed-being – *sthavara*, subtle body – *sukṣma śarīra*, and common body – *sādhāraṇa śarīra*. After that, in the same stage, eight subtypes of passions *(kaṣāya)* are destroyed. Again, therein, the neuter-sex-inclination – *napuṃsakaveda*, and the female-sex-inclination – *strīveda* – are destroyed, in that order. At one stroke, six quasi-passions *(nokaṣāya)* are also destroyed therein. Then the male-sex-inclination – *puruṣaveda*, gleaming *(saṃjvalana)* anger – *krodha*, pride – *māna*, and deceitfulness – *māyā*, are destroyed completely one by one in the same stage. Gleaming *(saṃjvalana)* greed – *lobha* – disappears at the end of the tenth stage of *sūkṣmasāmparāya* – checking of even minute passions. Sleep – *nidrā*, and drowsiness – *pracalā*, are destroyed in the last but one instant of the twelfth stage of *kṣīṇakaṣāya (vītarāga chadmastha)* – destroyed delusion. The five subtypes of knowledge-covering *(jñānāvaraṇa)*, the four subtypes of perception-covering *(darśanāvaraṇa)* and five subtypes of obstructive *(antarāya)* karmas are also destroyed in the last instant of this stage. And seventy-two subtypes of non-obscuring karmas are destroyed in the last but one instant of the Omniscient-without-vibration (the fourteenth stage of *ayogakevalī*). These are the karmas: one of the two feeling-karmas – *vedanīya*, the celestial state of existence – *devagati*, the five bodies (the physical – *audārika śarira*, the transformable – *vaikriyika śarira*, the projectable – *āhāraka śarira*, the electric – *taijasa śarira*, and the karmic – *kārmaṇa śarira*), the five bindings –

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bandhana, the five molecular interfusion – *saṃghāta*, the six structure – *saṃsthāna*, the chief and secondary parts of the physical body – *audārika śarira aṅgopāṅga*, the chief and secondary parts of the transformable body – *vaikriyika śarira aṅgopāṅga*, the chief and secondary parts of the projectable body – *āhāraka śarira aṅgopāṅga*, the six firmness of the joints – *saṃhanana*, the five auspicious complexions – *praśastha varṇa*, the five inauspicious complexions – *apraśastha varṇa*, the two odours – *gandha*, the five auspicious tastes – *praśastha rasa*, the five inauspicious tastes – *apraśastha rasa*, the eight touches – *sparśa*, tendency (transmigrating force) towards the celestial state of existence – *devagatiprāyogyānupūrvī*, neither heavy nor light – *agurulaghu*, self-annihilation – *upaghāta*, annihilation by others – *paraghāta*, respiration – *ucchvāsa*, pleasant gait – *praśastha vihāyogati*, unpleasant gait – *apraśastha vihāyogati*, incomplete development – *aparyāpta*, individual body – *pratyeka śarīra*, firmness of the frame – *sthira*, infirm frame – *asthira*, attractiveness of form – *śubha*, unattractiveness of form – *aśubha*, bad-tempered – *durbhaga*, melodious voice – *susvara*, unmelodious voice – *duḥsvara*, lustreless body – *anādeya*, obscurity – *ayaśaḥkīrti*, formation of the body – *nirmāṇa*, and low family – *nīcagotra*.

The remaining thirteen subtypes of karmas are destroyed in the last instant of the fourteenth stage of *ayogakevalī* – Omniscient-without-vibration. These are: one of the two feeling-karmas – *vedanīya*, human lifetime – *manuṣyāyuḥ*, the human state of existence – *manuṣyagati*, birth as a being with five senses – *pañcendriyajāti*, tendency towards the human state of existence – *manuṣyagatiprāyogyānupūrvī*, mobile-being – *trasa*, gross body – *bādara*, completion (of the organs) – *paryāpta*, good-tempered – *subhaga*, lustrous body – *ādeya*, renown – *yaśaḥkīrti*, Lordship – *Tīrthakaratva*, and high family – *uccagotra*.

There are a total of one hundred and forty-eight subtypes of karmas. In case of the *caramaśarīrī*, the one who will attain liberation in the same birth, these three, life as an infernal being – *narakāyuḥ*, life as a plant or animal – *tiryañcāyuḥ*, and life as a celestial being – *devāyuḥ*, do not exist. The karmas of these subtypes, the fourfold assimilative –

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āhārakacatuṣka and the Lordship – *Tīrthakaratva*, exist in some. The remaining subtypes of karmas must exist in all. With the rise in spiritual stages – *guṇasthāna* – the causes of bondage of karmas are annihilated *(kṣaya)*, and the karmas bound previously are dissociated *(nirjarā)*. With utter destruction of all karmas, the soul gets liberated; it attains liberation *(mokṣa)*. Liberation implies complete destruction of the material-karmas *(dravyakarma)*, quasi-karmas *(nokarma)*, and psychic-karmas *(bhāvakarma)*. The worldly soul is with bondage of karmas; it is thus dependent from a certain point of view. The same soul, on utter destruction of all karmas, becomes independent. This explains the liberation *(mokṣa)* of the soul.

Is liberation *(mokṣa)* attained on destruction of material-karmas *(dravyakarma)* only or psychic-karmas *(bhāvakarma)* also?

औपशमिकादिभव्यत्वानां च ॥३॥

[च] और **[औपशमिकादि भव्यत्वानां]** औपशमिकादि भावों का तथा पारिणामिक भावों में से भव्यत्व भाव का मुक्त जीव के अभाव होता है – हो जाता है।

And, liberation *(mokṣa)* is attained on destruction of the dispositions *(bhāva)* like the subsidential *(aupaśamika)*, and the capacity for liberation – *bhavyatva*.

Liberation *(mokṣa)* is taken over from the previous *sūtra*. The capacity for liberation – *bhavyatva* – is included in the *sūtra* in order to exclude the other dispositions due to the inherent nature of the soul – *pāriṇāmika bhāva*. Thus, on disappearance of the capacity for liberation – *bhavyatva* – among the *pāriṇāmika bhāva*, and also other dispositions like the subsidential *(aupaśamika)*, liberation is attained. (see *sūtra* 2-1).

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If liberation is affirmed as disappearance of all dispositions, then the liberated soul should be bereft of all characteristics of the destructional *(kṣāyika)* type also. It would be so, if no speciality be mentioned about liberation. But there is speciality. Hence the exception is stated in the next *sūtra*.

अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥४॥

[केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः अन्यत्र] केवलसम्यक्त्व, केवलज्ञान, केवलदर्शन और सिद्धत्व, इन भावों के अतिरिक्त अन्य भावों के अभाव से मोक्ष होता है।

However, there is no destruction of infinite-faith – *kevalasamyaktva*, infinite-knowledge – *kevalajñāna*, infinite-perception – *kevaladarśana*, and infinite-perfection – *siddhatva*.

What is indicated by *'anyatra'* – 'other than'? It means that the rule of destruction or absence applies to all psychical factors other than those mentioned: infinite-faith – *kevalasamyaktva*, infinite-knowledge – *kevalajñāna*, infinite-perception – *kevaladarśana*, and infinite-perfection – *siddhatva*. If these four characteristics alone remain with the liberated soul, it would lead to the denial of infinite-energy *(anantavīrya)*, etc. But it is not so. Being the concomitant characteristic – *avinābhāvī* – of knowledge and perception, infinite-energy *(anantavīrya)*, etc., must also be found in liberated souls. For without infinite-energy *(anantavīrya)*, there can be no infinite-knowledge *(anantajñāna)*, and bliss *(sukha)* is of the nature of knowledge. It is contended that there are no emancipated souls, as they have no forms. But it is not so. They have the forms of their last bodies. If the soul is of the extent of the body, then in the absence of the body, the soul should

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expand to the extent of the universe, as the soul is as extensive as the universe with regard to space-points *(pradeśa)*. But it is not so, as there is no cause for it. The expansion or contraction of the soul is determined by the body-making *(nāma)* karmas. And in the absence of the physique-making karmas, there is neither expansion nor contraction.

If there is no expansion or contraction in the absence of cause, then there would be no movement upwards without cause, just as there is no movement downwards or sideways. So the emancipated soul should remain at the place of emancipation. This doubt is cleared in the next *sūtra*.

तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात् ॥५॥

[तदनन्तरम्] तदनन्तर **[ऊर्ध्वं आलोकान्तात् गच्छति]** ऊर्ध्वगमन करके लोकाकाश पर्यन्त जाता है।

Immediately after that the liberated soul darts up to the end of the universe – *lokānta*.

Immediately after what? Immediately after attaining release from all karmas. The soul goes up to the end of the universe.

No cause has been mentioned for this upward movement. Why does it move upwards?

पूर्वप्रयोगादसंगत्वाद् बन्धच्छेदात्तथागतिपरिणामाच्च ॥६॥

[पूर्वप्रयोगात्] पूर्व प्रयोग से, **[असंगत्वात्]** संग रहित होने से, **[बन्धच्छेदात्]** बन्ध का नाश होने से, **[तथागतिपरिणामात् च]** और

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तथागति परिणाम अर्थात् ऊर्ध्वगमन स्वभाव होने से मुक्त जीव के ऊर्ध्वगमन होता है।

As the soul is previously impelled, as it is free from ties or attachment, as the bondage has been snapped, and as it is of the nature of darting upwards.

Though the logical reason is complete, yet it is not effective in establishing the intended idea without illustrations. Hence, the next *sūtra*.

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीज-वदग्निशिखावच्च ॥७॥

मुक्त जीव [**आविद्धकुलालचक्रवत्**] कुम्हार द्वारा घुमाये हुए चाक की तरह पूर्व-प्रयोग से, [**व्यपगतलेपालाबुवत्**] लेप दूर हो चुका है जिसका ऐसी तूमड़ी की तरह संग रहित होने से, [**एरण्डबीजवत्**] एरण्ड के बीज की तरह बन्धन-रहित होने से [**च**] और [**अग्निशिखावत्**] अग्नि की शिखा (लौ) की तरह ऊर्ध्वगमन (ऊपर को गमन) करता है।

Like the potter's wheel in motion, the gourd devoid of mud, the shell of the castor-seed, and the flame of the candle.

The instances illustrate, respectively, the four logical reasons mentioned in the previous *sūtra*. It is as follows. The potter's wheel revolves by the operation of the hand of the potter and the stick on the wheel. And even when the hand and the stick cease to operate, the wheel continues to revolve until the impetus is exhausted. Similarly,

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the self in mundane existence makes several efforts for attaining liberation. And even in the absence of these, the liberated soul darts up on account of the former impetus. Moreover, the self is free from attachment.

A gourd coated with clay goes down to the bottom of the water because of its heaviness. But when the coating of clay is washed off by the water, the gourd becomes light and comes up to the surface of the water. Similarly, the soul, loaded with the burden of karmas, wanders indefinitely in mundane existence, being affected by it. But, on being freed from this burden of karmas, it shoots up.

Just as the castor-seed darts up on breaking loose from confinement inside the fruit, in the same way, the soul darts up as it breaks loose from confinement of karmas of existence *(gati)* and birth *(jāti)* which lead it to the human and other states of existence.

Further, the soul is of the nature of going upwards. For instance, in the absence of wind blowing sideways, the flame of a candle tends upwards of its own nature. Similarly, the liberated soul, in the absence of karmas which lead it wandering in different states of existence in different directions, darts upwards only as it is of the nature of going up.

If upward motion is the nature of the soul, why does it not go beyond the end of the universe?

धर्मास्तिकायाभावात् ॥८॥

[धर्मास्तिकायाभावात्] आगे (लोकाकाश के बाहर) धर्मास्तिकाय का अभाव है, अतः मुक्त जीव लोक के अन्त तक ही जाता है।

The liberated soul does not go beyond the end of the universe as no medium of motion – *dharmāstikāya* – exists there.

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There is no movement in the non-universe *(aloka)* above, as there is no medium of motion – *dharmāstikāya* – which aids movement. Otherwise there would be no distinction between the universe and the non-universe.

It is held that the liberated souls are without distinction, as there are no differentiating characteristics such as conditions of existence, birth, etc., among these. Still, there is distinction in some respects.

क्षेत्रकालगतिलिंगतीर्थचारित्रप्रत्येकबुद्धबोधित-
ज्ञानावगाहनान्तरसंख्याल्पबहुत्वतः साध्याः ॥९॥

[**क्षेत्रकालगतिलिंगतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तर-संख्याल्पबहुत्वतः**] क्षेत्र, काल, गति, लिंग, तीर्थ, चारित्र, प्रत्येकबुद्ध, बोधितबुद्ध, ज्ञान, अवगाहना, अन्तर, संख्या और अल्पबहुत्व – इन तेरह अनुयोगों से [**साध्याः**] मुक्त जीवों (सिद्धों) में भेद करने योग्य है।

The liberated souls can be differentiated with reference to the region – *kṣetra*, time – *kāla*, state – *gati*, sign – *liṅga*, the *Tīrthaṅkara* – *tīrtha*, conduct – *cāritra*, self-enlightened – *pratyekabuddha*, enlightened by others – *bodhitabuddha*, knowledge – *jñāna*, stature – *avagāhanā*, interval – *antara*, number – *saṃkhyā*, and numerical comparison – *alpabahutva*.

The liberated souls are (fit to be) differentiated by thirteen types of questioning with reference to the region *(kṣetra)*, and so on.

Kṣetra: This determines the region of attainment of liberation. The differentiation is on the basis of two standpoints, one is based on the present and the other on the past. It is as follows. From the standpoint

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of the present, liberation is attained in the abode of the liberated, in the region of liberation, one's own spatial points or in space. From the standpoint of the past, liberation is attained on the basis of birth in fifteen continents of labour – *karmabhūmi*, or, from the point of view of those transported, in the human region.

Kāla: With regard to time *(kāla)*, in what period is liberation attained? From the standpoint of the present, the soul attains liberation in one instant. From the standpoint of the past, in general, one who is born in the ascending *(utsarpiṇī)* or descending *(avasarpiṇī)* cycles of time attains liberation. In particular, one who is born in the last part of the third period – *suṣamaduṣṣamā* – or in the fourth period – *duṣṣama-suṣamā* – of the descending *(avasarpiṇī)* cycle of time attains liberation. He who is born in the fifth – *duṣṣamā* – period of the cycle of time, does not attain liberation in the fifth period. One does not attain liberation at other times. Taking the universe together, liberation is attained at all times in the ascending and descending cycles of time.

Gati: With regard to the state of existence, in what state is liberation attained? It is attained in the state of liberation or in the human state.

Liṅga: By what sign is liberation attained? Liberation is attained in the stage without sign *(aveda)* or from the three signs *(veda)*. This statement is on the basis of the psychical signs and not the physical ones. On the basis of the physical sign, liberation is attained from the male sex only. Or, it is attained from the without-attachment *(nirgrantha)* sign, or from the with-attachment *(sagrantha)* sign from the standpoint of the past.

Tīrtha: With regard to Lordship *(tīrtha)*, it is of two kinds, namely, by being a *Tīrthaṅkara*, and by not being a *Tīrthaṅkara*. The latter are of two kinds, those who attain liberation when there is the presence of a *Tīrthaṅkara*, and those who attain liberation when there is no *Tīrthaṅkara*.

Cāritra: By what conduct is liberation attained? It is attained by the conduct with no name or by one, four and five kinds of conduct.

Pratyekabuddha and *bodhitabuddha:* The self-enlightened (i.e., those who get enlightened or become true believers by their own inherent

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capacity) and those enlightened by the teachings of others, constitute the two kinds.

Jñāna: By what knowledge? Liberation is attained by one, two, three and four kinds of knowledge.

Avagāhanā: Stature is the pervasion of the space-points. It is of two kinds, the maximum and the minimum. The maximum is 525 bows – *dhanuṣa* – and the minimum a little less than three and a half cubits *(aratni)*. In between, there are several degrees. Liberation is attained in any one of these degrees of stature.

Antara: What is the interval? When the liberation of souls is continuous without an interval, the minimum of this duration is two instants – *samaya* – and the maximum is eight instants. The minimum interval (i.e., the time when no one attains liberation) is one instant and the maximum is six months.

Saṃkhyā: At the minimum in one instant one soul attains liberation, and at the maximum one hundred and eight souls attain liberation.

Alpabahutva: The difference in the numbers of the souls distinguished on the basis of place, and so on, is 'more or less' *(alpabahutva)*. It is as follows. From the standpoint of the present, in the abode of the liberated, there is no 'more or less' in the case of the souls attaining liberation. Now it is considered from the standpoint of the past. The liberated souls on the regional basis are of two kinds, those liberated from their place of birth and those from that to which they have been transported. The souls liberated from the regions to which they are conveyed are less. Those liberated from the regions of their birth are numerable-fold. The regions are divided into the continents of labour, the lands of enjoyment, the oceans, the islets, the upper-world, the lower-world and the middle-world. The souls liberating from the upper world are the least. The souls liberating from the lower world are numerablefold. Those liberating from the middle world are numerablefold. Again, those liberating from the oceans constitute the smallest number. Those liberating from the islets are numerable-fold. This has been described in general. The least of all are those liberating from the Lavaṇasamudra. Those liberating from the Kāloda ocean are

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numerablefold. Those liberating from Jambūdvīpa are numerablefold. Those liberating from Dhātakikhaṇḍa are numerablefold. And those liberating from Puṣkaradvīpa are numerablefold. Similarly, the differences with regard to numerical comparison *(alpabahutva)* relating to time, and so on, must be understood in conformity with the Scripture.

॥ इति तत्त्वार्थसूत्रापरनाममोक्षशास्त्रे दशमोऽध्यायः समाप्तः ॥

***

EULOGY

* प्रशस्ति *

स्वर्गापवर्गसुखमाप्तुमनोभिरार्यै जैनेन्द्रशासनवरामृतसारभूता ।
सर्वार्थसिद्धिरिति सद्भिरुपात्तनामा तत्त्वार्थवृत्तिरनिशं मनसा प्रधार्या ॥ १ ॥

स्वर्ग और अपवर्ग (मोक्ष) के सुख को चाहने वाले आर्य पुरुष जिनेन्द्रदेव शासन रूपी अमृत में सारभूत इस तत्त्वार्थवृत्ति – जो सर्वार्थसिद्धि नाम से प्रख्यात है – को निरन्तर मनःपूर्वक धारण करें।

This exposition of ultimate reality, the essence of the supreme and immortal teachings of Lord Jina, called *Sarvārthasiddhi* by the learned, deserves to be contemplated incessantly by the venerable, seeking celestial happiness and eternal bliss of liberation.

तत्त्वार्थवृत्तिमुदितां विदितार्थतत्त्वाः श्रृण्वन्ति ये परिपठन्ति च धर्मभक्त्या ।
हस्ते कृतं परमसिद्धिसुखामृतं तैर्मर्त्यामरेश्वरसुखेशु किमस्ति वाच्यम् ॥ २ ॥

सब तत्त्वों के जानकार जो इस तत्त्वार्थवृत्ति को धर्मभक्ति से सुनते और पढ़ते हैं मानो उन्होंने परमसिद्धि सुखामृत को अपने हाथ में ही कर लिया है, फिर उनके लिये चक्रवर्ती और देवेन्द्र के सुख का तो कहना ही क्या है!

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Those who listen to and study with devotion this great commentary describing the true nature of reality have in their palms the final beatitude of supreme attainment. What, then, is there to be said about the happiness of the lords of men and *deva*!

येनेदमप्रतिहतं सकलार्थतत्त्वमुद्द्योतितं विमलकेवललोचनेन ।
भक्त्या तमद्भुतगुणं प्रणमामि वीरमारान्नरामरगणार्चितपादपीठम् ॥ ३ ॥

जिहोंने अपने विमल केवलज्ञानरूपी नेत्र के द्वारा इस निर्विवाद सकल तत्त्वार्थ का प्रकाश किया है, मनुष्यों और देवों के द्वारा पूजित, अद्भुत् गुणों से युक्त, उन वीर भगवान् को मैं भक्तिपूर्वक प्रणाम करता हूँ।

I bow with great devotion to Lord Mahāvīra, who has expounded the entire reality with his infinite knowledge in an indisputable manner, who is endowed with amazing attributes, and who is worshipped by the men and the *deva*.

This concludes
***Ācārya* Umāsvāmī's *Tattvārthasūtra*,**
with explanation in English from
***Ācārya* Pūjyapāda's *Sarvārthasiddhi*,**
the ultimate exposition of the Reality.

O Ascetics Supreme *Ācārya* Umāsvāmī and *Ācārya* Pūjyapāda !
You have expounded this Reality of substances
with the sole object that the *bhavya* souls
may acquire right faith *(samyagdarśana)*,
the basis for treading the excellent path to liberation.
With utmost devotion, I apply on my forehead the sacred water that
anoints the most worshipful duo of your feet.

* * *

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GUIDE TO TRANSLITERATION

Devanāgarī	IAST*	Devanāgarī	IAST	Devanāgarī	IAST
अ	a	घ	gha	प	pa
आ	ā	ङ	ṅa	फ	pha
इ	i	च	ca	ब	ba
ई	ī	छ	cha	भ	bha
उ	u	ज	ja	म	ma
ऊ	ū	झ	jha	य	ya
ए	e	ञ	ña	र	ra
ऐ	ai	ट	ṭa	ल	la
ओ	o	ठ	ṭha	व	va
औ	au	ड	ḍa	श	śa
ऋ	ṛ	ढ	ḍha	ष	ṣa
ऌ	ḷ	ण	ṇa	स	sa
अं	ṃ	त	ta	ह	ha
अः	ḥ	थ	tha	क्ष	kṣa
क	ka	द	da	त्र	tra
ख	kha	ध	dha	ज्ञ	jña
ग	ga	न	na	श्र	śra

*IAST: International Alphabet of Sanskrit Transliteration

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APPENDIX

तत्त्वार्थसूत्र-पाठ
THE '*TATTVĀRTHASŪTRA*' READER

प्रथम अध्याय • Chapter-1

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१॥

samyagdarśanajñānacāritrāṇi mokṣamārgaḥ

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥२॥

tattvārthaśraddhānaṃ samyagdarśanam

तन्निसर्गादधिगमाद्वा ॥३॥

tannisargādadhigamādvā

जीवाजीवास्त्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥४॥

jīvājīvāsravabandhasaṃvaranirjarāmokṣāstattvam

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥५॥

nāmasthāpanādravyabhāvatastannyāsaḥ

प्रमाणनयैरधिगमः ॥६॥

pramāṇanayairadhigamaḥ

निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानतः ॥७॥

nirdeśasvāmitvasādhanādhikaraṇasthitividhānataḥ

सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च ॥८॥

satsaṃkhyākṣetrasparśanakālāntarabhāvālpabahutvaiśca

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥९॥

matiśrutāvadhimanaḥparyayakevalāni jñānam

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तत्प्रमाणे ॥१०॥

tatpramāṇe

आद्ये परोक्षम् ॥११॥

ādye parokṣam

प्रत्यक्षमन्यत् ॥१२॥

pratyakṣamanyat

मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥१३॥

matiḥ smṛtiḥ saṃjñā cintābhinibodha ityanarthāntaram

तदिन्द्रियानिन्द्रियनिमित्तम् ॥१४॥

tadindriyānindriyanimittam

अवग्रहेहावायधारणाः ॥१५॥

avagrahehāvāyadhāraṇāḥ

बहुबहुविधक्षिप्रानिःसृतानुक्तध्रुवाणां सेतराणाम् ॥१६॥

bahubahuvidhakṣiprāniḥsṛtānuktadhruvāṇāṃ setarāṇāṃ

अर्थस्य ॥१७॥

arthasya

व्यञ्जनस्यावग्रहः ॥१८॥

vyañjanasyāvagrahaḥ

न चक्षुरनिन्द्रियाभ्याम् ॥१९॥

na cakṣuranindriyābhyām

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् ॥२०॥

śrutaṃ matipūrvaṃ dvyanekadvādaśabhedam

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भवप्रत्ययोऽवधिर्देवनारकाणाम् ॥२१॥

bhavapratyayo avadhirdevanārakāṇām

क्षयोपशमनिमित्तः षड्विकल्पः शेषाणाम् ॥२२॥

kṣayopaśamanimittaḥ ṣaḍvikalpaḥ śeṣāṇām

ऋजुविपुलमती मनःपर्ययः ॥२३॥

ṛjuvipulamatī manaḥparyayaḥ

विशुद्ध्यप्रतिपाताभ्यां तद्विशेषः ॥२४॥

viśuddhyapratipātābhyaṃ tadviśeṣaḥ

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्यययोः ॥२५॥

viśuddhikṣetrasvāmiviṣayebhyo avadhimanaḥparyayayoḥ

मतिश्रुतयोर्निबन्धो द्रव्येष्वसर्वपर्यायेषु ॥२६॥

matiśrutyornibandho dravyeṣvasarvaparyāyeṣu

रूपिष्ववधेः ॥२७॥

rūpiṣvavadheḥ

तदनन्तभागे मनःपर्ययस्य ॥२८॥

tadanantabhāge manaḥparyayasya

सर्वद्रव्यपर्यायेषु केवलस्य ॥२९॥

sarvadravyaparyāyeṣu kevalasya

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥३०॥

ekādīni bhājyāni yugapadekasminnācaturbhyaḥ

मतिश्रुतावधयो विपर्ययश्च ॥३१॥

matiśrutāvadhayo viparyayaśca

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सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥३२॥

sadasatoraviśeṣādyadṛcchopalabdherunmattavat

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥३३॥

naigamasaṃgrahavyavahārarjusūtraśabdasamabhirūḍhaivaṃbhūtā nayāḥ

दूसरा अध्याय • Chapter-2

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिकपारिणामिकौ च ॥१॥

aupaśamikakṣāyikau bhāvau miśraśca jīvasya svatattvamaudayikapāriṇāmikau ca

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥२॥

dvinavāṣṭādaśaikaviṃśatitribhedā yathākramam

सम्यक्त्वचारित्रे ॥३॥

samyaktvacāritre

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥४॥

jñānadarśanadānalābhabhogopabhogavīryāṇi ca

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपञ्चभेदाः सम्यक्त्वचारित्रसंयमासंयमाश्च ॥५॥

jñānājñānadarśanalabdhayaścatustritripañcabhedāḥ samyaktvacāritrasaṃyamāsaṃyamāśca

गतिकषायलिंगमिथ्यादर्शनाज्ञानासंयतासिद्धलेश्याश्चतुश्चतुस्त्र्येकैकैकैकषड्भेदाः ॥६॥

gatikaṣāyaliṅgamithyādarśanājñānāsaṃyatāsiddhaleśyāścatustryekaikaikaikaṣaḍbhedaḥ

जीवभव्याभव्यत्वानि च ॥७॥

jīvabhavyābhavyatvāni ca

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उपयोगो लक्षणम् ॥८॥
upayogo lakṣaṇam

स द्विविधोऽष्टचतुर्भेदः ॥९॥
sa dvividho aṣṭacaturbhedaḥ

संसारिणो मुक्ताश्च ॥१०॥
saṃsāriṇo muktāśca

समनस्काऽमनस्काः ॥११॥
samanaskāmanaskāḥ

संसारिणस्त्रसस्थावराः ॥१२॥
saṃsāriṇastrasasthāvarāḥ

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥१३॥
pṛthivyaptejovāyuvanaspatayaḥ sthāvarāḥ

द्वीन्द्रियादयस्त्रसाः ॥१४॥
dvīndriyādayastrasāḥ

पञ्चेन्द्रियाणि ॥१५॥
pañcendriyāṇi

द्विविधानि ॥१६॥
dvividhāni

निर्वृत्त्युपकरणे द्रव्येन्द्रियम् ॥१७॥
nirvṛttyupakaraṇe dravyendriyam

लब्ध्युपयोगौ भावेन्द्रियम् ॥१८॥
labdhyupayogau bhāvendriyam

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स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥१९॥

sparśanarasanaghrāṇacakṣuḥśrotrāṇi

स्पर्शरसगन्धवर्णशब्दास्तदर्थाः ॥२०॥

sparśarasagandhavarṇaśabdāstadarthāḥ

श्रुतमनिन्द्रियस्य ॥२१॥

śrutamanindriyasya

वनस्पत्यन्तानामेकम् ॥२२॥

vanaspatyantānāmekam

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥२३॥

kṛmipipīlikābhramaramanuṣyādīnāmekaikavṛddhāni

संज्ञिनः समनस्काः ॥२४॥

saṃjñinaḥ samanaskāḥ

विग्रहगतौ कर्मयोगः ॥२५॥

vigrahagatau karmayogaḥ

अनुश्रेणि गतिः ॥२६॥

anuśreṇi gatiḥ

अविग्रहा जीवस्य ॥२७॥

avigrahā jīvasya

विग्रहवती च संसारिणः प्राक् चतुर्भ्यः ॥२८॥

vigrahavatī ca saṃsāriṇaḥ prāk caturbhyaḥ

एकसमयाऽविग्रहा ॥२९॥

ekasamayā avigrahā

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एकं द्वौ त्रीन्वाऽनाहारकः ॥३०॥

ekaṃ dvau trīnvā anāhārakaḥ

सम्मूर्च्छनगर्भोपपादा जन्म ॥३१॥

sammūrcchanagarbhopapādā janma

सचित्तशीतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥३२॥

sacittaśītasaṃvṛtāḥ setarā miśrāścaikaśastadyonayaḥ

जरायुजाण्डजपोतानां गर्भः ॥३३॥

jarāyujāṇḍajapotānāṃ garbhaḥ

देवनारकाणामुपपादः ॥३४॥

devanārakāṇāmupapādaḥ

शेषाणां सम्मूर्च्छनम् ॥३५॥

śeṣāṇāṃ sammūrcchanam

औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥३६॥

audārikavaikriyikāhārakataijasakārmaṇāni śarīrāṇi

परं परं सूक्ष्मम् ॥३७॥

paraṃ paraṃ sūkṣmam

प्रदेशतोऽसंख्येयगुणं प्राक् तैजसात् ॥३८॥

pradeśato asaṃkhyeyaguṇaṃ prāk taijasāt

अनन्तगुणे परे ॥३९॥

anantaguṇe pare

अप्रतीघाते ॥४०॥

apratīghāte

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अनादिसम्बन्धे च ॥४१॥

anādisambandhe ca

सर्वस्य ॥४२॥

sarvasya

तदादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥४३॥

tadādīni bhājyāni yugapadekasminnācaturbhyaḥ

निरुपभोगमन्त्यम् ॥४४॥

nirupabhogamantyam

गर्भसम्मूर्च्छनजमाद्यम् ॥४५॥

garbhasammūrcchanajamādyam

औपपादिकं वैक्रियिकम् ॥४६॥

aupapādikaṃ vaikriyikam

लब्धिप्रत्ययं च ॥४७॥

labdhipratyayaṃ ca

तैजसमपि ॥४८॥

taijasamapi

शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ॥४९॥

śubhaṃ viśuddhamavyāghāti cāhārakaṃ pramattasaṃyatasyaiva

नारकसम्मूर्च्छिनो नपुंसकानि ॥५०॥

nārakasammūrcchino napuṃsakāni

न देवाः ॥५१॥

na devāḥ

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शेषास्त्रिवेदाः ॥५२॥

śeṣāstrivedāḥ

औपपादिकचरमोत्तमदेहासंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥५३॥

aupapādikacaramottamadehāsaṃkhyeyavarṣāyuṣo anapavartyāyuṣaḥ

तीसरा अध्याय • Chapter-3

रत्नशर्करावालुकापंकधूमतमोमहातमःप्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः ॥१॥

ratnaśarkarāvālukāpaṅkadhūmatamomahātamaḥprabhā bhūmayo ghanambuvātākāśapratiṣṭhāḥ saptādho adhaḥ

तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरकशतसहस्राणि पञ्च चैव यथाक्रमम् ॥२॥

tāsu triṃśatpañcaviṃśatipañcadaśadaśatripañconaikanaraka-śatasahasrāṇi pañca caiva yathākramam

नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥३॥

nārakā nityāśubhataraleśyāpariṇāmadehavedanāvikriyāḥ

परस्परोदीरितदुःखाः ॥४॥

parasparodīritaduḥkhāḥ

संक्लिष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्याः ॥५॥

saṃkliṣṭāsurodīritaduḥkhāśca prāk caturthyāḥ

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमा सत्त्वानां परा स्थितिः ॥६॥

teṣvekatrisaptadaśasaptadaśadvāviṃśatitrayastriṃśatsāgaropamā sattvānaṃ parā sthitiḥ

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जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्राः ॥७॥

jambūdvīpalavaṇodādayaḥ śubhanāmāno dvīpasamudrāḥ

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥८॥

dvirdvirviṣkambhāḥ pūrvapūrvaparikṣepiṇo valayākṛtayaḥ

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥९॥

tanmadhye merunābhirvṛtto yojanaśatasahasraviṣkambho jambūdvīpaḥ

भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥१०॥

bharatahaimavataharivideharamyakahairaṇyavatairāvatavarṣāḥ kṣetrāṇi

तद्विभाजिनः पूर्वापरायता हिमवन्महाहिमवन्निषधनीलरुक्मिशिखरिणो वर्षधरपर्वताः ॥११॥

tadvibhājinaḥ pūrvāparāyatā himavanmahāhimavanniṣadhanīla-rukmiśikhariṇo varṣadharaparvatāḥ

हेमार्जुनतपनीयवैडूर्यरजतहेममयाः ॥१२॥

hemārjunatapanīyavaiḍūryarajatahemamayāḥ

मणिविचित्रपार्श्वा उपरि मूले च तुल्यविस्ताराः ॥१३॥

maṇivicitrapārśvā upari mūle ca tulyavistārāḥ

पद्ममहापद्मतिगिञ्छकेसरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ॥१४॥

padmamahāpadmatigiṅchakesarimahāpuṇḍarīkapuṇḍarīkā hradāsteṣāmupari

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भो ह्रदः ॥१५॥

prathamo yojanasahasrāyāmastadarddhaviṣkambho hradaḥ

दशयोजनावगाहः ॥१६॥

daśayojanāvagāhaḥ

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तन्मध्ये योजनं पुष्करम् ॥१७॥

tanmadhye yojanaṃ puṣkaram

तद्द्विगुणद्विगुणा ह्रदाः पुष्कराणि च ॥१८॥

taddviguṇadviguṇā hradāḥ puṣkarāṇi ca

तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्तिबुद्धिलक्ष्म्यः पल्योपमस्थितयः ससामानिकपरिषत्काः ॥१९॥

tannivāsinyo devyaḥ śrīhrīdhṛtikīrtibuddhilakṣmyaḥ palyopamasthitayaḥ sasāmānikapariṣatkāḥ

गंगासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदा-नारीनरकान्तासुवर्णरूप्यकूलारक्तारक्तोदाः सरितस्तन्मध्यगाः ॥२०॥

gaṅgāsindhurohidrohitāsyāhariddharikāntāsītāsītodānārīnara-kāntāsuvarṇarūpyakūlāraktāraktodāḥ saritastanmadhyagāḥ

द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥२१॥

dvayordvayoḥ pūrvāḥ pūrvagāḥ

शेषास्त्वपरगाः ॥२२॥

śeṣāstvaparagāḥ

चतुर्दशनदीसहस्त्रपरिवृता गंगासिन्ध्वादयो नद्यः ॥२३॥

caturdaśanadīsahasraparivṛtā gaṅgāsindhvādayo nadyaḥ

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोनविंशतिभागा योजनस्य ॥२४॥

bharataḥ ṣaḍviṃśatipañcayojanaśatavistāraḥ ṣaṭcaikonaviṃśatibhāgā yojanasya

तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥२५॥

taddviguṇadviguṇavistārā varṣadharavarṣā videhāntāḥ

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उत्तरा दक्षिणतुल्याः ॥२६॥

uttarā dakṣiṇatulyāḥ

भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् ॥२७॥

bharatairāvatayorvṛddhihrāsau
ṣaṭsamayābhyāmutsarpiṇyavasarpiṇībhyām

ताभ्यामपरा भूमयोऽवस्थिताः ॥२८॥

tābhyāmaparā bhūmayo avasthitāḥ

एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैवकुरवकाः ॥२९॥

ekadvitripalyopamasthitayo
haimavatakahārivarṣakadaivakuravakāḥ

तथोत्तराः ॥३०॥

tathottarāḥ

विदेहेषु सङ्ख्येयकालाः ॥३१॥

videheṣu saṃkhyeyakālāḥ

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥३२॥

bharatasya viṣkambho jambūdvīpasya navatiśatabhāgaḥ

द्विर्धातकीखण्डे ॥३३॥

dvirdhātakīkhaṇḍe

पुष्करार्द्धे च ॥३४॥

puṣkarārddhe ca

प्राङ्मानुषोत्तरान्मनुष्याः ॥३५॥

prāṅmānuṣottarānmanuṣyāḥ

आर्या म्लेच्छाश्च ॥३६॥

āryā mlecchāśca

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भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्यः ॥३७॥

bharatairāvatavidehāḥ karmabhūmayo anyatra devakurūttarakurubhyaḥ

नृस्थिती परावरे त्रिपल्योपमान्तर्मुहूर्ते ॥३८॥

nṛsthitī parāvare tripalyopamāntarmuhūrte

तिर्यग्योनिजानां च ॥३९॥

tiryagyonijānāṃ ca

चौथा अध्याय • Chapter-4

देवाश्चतुर्णिकायाः ॥१॥

devāścaturṇikāyāḥ

आदितस्त्रिषु पीतान्तलेश्याः ॥२॥

āditastriṣu pītānantaleśyāḥ

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥३॥

daśāṣṭapañcadvādaśavikalpāḥ kalpopapannaparyantāḥ

इन्द्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपालानीकप्रकीर्णकाभियोग्य-किल्विषिकाश्चैकशः ॥४॥

indrasāmānikatrāyastriṃśapāriṣadātmarakṣalokapālānīka-prakīrṇakābhiyogyakilviṣikāścaikaśaḥ

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥५॥

trāyastriṃśalokapālavarjyā vyantarajyotiṣkāḥ

पूर्वयोर्द्वीन्द्राः ॥६॥

pūrvayordvīndrāḥ

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कायप्रवीचारा आ ऐशानात् ॥७॥

kāyapravīcārā ā aiśānāt

शेषाः स्पर्शरूपशब्दमनःप्रवीचाराः ॥८॥

śeṣāḥ sparśarūpaśabdamanaḥpravīcārāḥ

परेऽप्रवीचाराः ॥९॥

pare apravīcārāḥ

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधिद्वीपदिक्कुमाराः ॥१०॥

bhavanavāsino asuranāgavidyutsuparṇāgnivātastanitodadhi-dvīpadikkumārāḥ

व्यन्तराः किन्नरकिम्पुरुषमहोरगगन्धर्वयक्षराक्षसभूतपिशाचाः ॥११॥

vyantarāḥ kinnarakimpuruṣamahoragagandharvarākṣasabhūta-piśācāḥ

ज्योतिष्काः सूर्याचन्द्रमसौ ग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥१२॥

jyotiṣkāḥ sūryācandramasau grahanakṣatraprakīrṇakatārakāśca

मेरुप्रदक्षिणा नित्यगतयो नृलोके ॥१३॥

merupradakṣiṇā nityagatayo nṛloke

तत्कृतः कालविभागः ॥१४॥

tatkṛtaḥ kālavibhāgaḥ

बहिरवस्थिताः ॥१५॥

bahiravasthitāḥ

वैमानिकाः ॥१६॥

vaimānikāḥ

कल्पोपपन्नाः कल्पातीताश्च ॥१७॥

kalpopapannāḥ kalpātītāśca

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उपर्युपरि ॥१८॥

uparyupari

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तवकापिष्ठशुक्रमहाशुक्र-
शतारसहस्त्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसु ग्रैवेयकेषु
विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धौ च ॥१९॥

*saudharmaiśānasānatkumāramāhendrabrahmabrahmottara-
lāntavakāpiṣṭhaśukramahāśukraśatārasahasrāreṣvānata-
prāṇatayorāraṇācyutayornavasu graiveyakeṣu
vijayavaijayantajayantāparājiteṣu sarvārthasiddhau ca*

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषयतोऽधिकाः ॥२०॥

sthitiprabhāvasukhadyutileśyāviśuddhīndriyāvadhiviṣayato adhikāḥ

गतिशरीरपरिग्रहाभिमानतो हीनाः ॥२१॥

gatiśarīraparigrahābhimānato hīnāḥ

पीतपद्मशुक्ललेश्या द्वित्रिशेषेषु ॥२२॥

pītapadmaśuklaleśyā dvitriśeṣeṣu

प्राग्ग्रैवेयकेभ्यः कल्पाः ॥२३॥

prāggraiveyakebhyaḥ kalpāḥ

ब्रह्मलोकालया लौकान्तिकाः ॥२४॥

brahmalokālayā laukāntikāḥ

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधारिष्टाश्च ॥२५॥

sārasvatādityavahnyaruṇagardatoyatuṣitāvyābādhāriṣṭāśca

विजयादिषु द्विचरमाः ॥२६॥

vijaysādiṣu dvicaramāḥ

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औपपादिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ॥२७॥

aupapādikamanuṣyebhyaḥ śeṣāstiryagyonayaḥ

स्थितिरसुरनागसुपर्णद्वीपशेषाणां सागरोपमत्रिपल्योपमार्द्धहीनमिताः ॥२८॥

sthitirasuranāgasuparṇadvīpaśeṣāṇāṃ
sāgaropamatripalyopamārddhahīnamitāḥ

सौधर्मैशानयोः सागरोपमेऽधिके ॥२९॥

saudharmaiśānayoḥ sāgaropame adhike

सानत्कुमारमाहेन्द्रयोः सप्त ॥३०॥

sānatkumāramāhendrayoḥ sapta

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानि तु ॥३१॥

trisaptanavaikādaśatrayodaśapańcadaśabhiradhikāni tu

आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धौ च ॥३२॥

āraṇācyutādūrdhvamekaikena navasu graiveyakeṣu vijayādiṣu
sarvārthasiddhau ca

अपरा पल्योपममधिकम् ॥३३॥

aparā palyopamamadhikam

परतः परतः पूर्वापूर्वाऽनन्तराः ॥३४॥

parataḥ parataḥ pūrvāpūrvā anantarāḥ

नारकाणां च द्वितीयादिषु ॥३५॥

nārakāṇāṃ ca dvitīyādiṣu

दशवर्षसहस्राणि प्रथमायाम् ॥३६॥

daśavarṣasahasrāṇi prathamāyām

भवनेषु च ॥३७॥

bhavaneṣu ca

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व्यन्तराणां च ॥३८॥

vyantarāṇāṃ ca

परा पल्योपममधिकम् ॥३९॥

parā palyopamamadhikam

ज्योतिष्काणां च ॥४०॥

jyotiṣkāṇāṃ ca

तदष्टभागोऽपरा ॥४१॥

tadaṣṭabhāgo aparā

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥४२॥

laukāntikānāmaṣṭau sāgaropamāṇi sarveṣām

पाँचवाँ अध्याय • Chapter-5

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥१॥

ajīvakāyā dharmādharmākāśapudgalāḥ

द्रव्याणि ॥२॥

dravyāṇi

जीवाश्च ॥३॥

jīvāśca

नित्यावस्थितान्यरूपाणि ॥४॥

nityāvasthitānyarūpāṇi

रूपिणः पुद्गलाः ॥५॥

rūpiṇaḥ pudgalāḥ

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आ आकाशादेकद्रव्याणि ॥६॥

ā ākāśādekadravyāṇi

निष्क्रियाणि च ॥७॥

niṣkriyāṇi ca

असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥८॥

asaṃkhyeyāḥ pradeśā dharmādharmaikajīvānām

आकाशस्यानन्ताः ॥९॥

ākāśasyānantāḥ

संख्येयासंख्येयाश्च पुद्गलानाम् ॥१०॥

saṃkhyeyāsaṃkhyeyāśca pudgalānām

नाणोः ॥११॥

nāṇoḥ

लोकाकाशेऽवगाहः ॥१२॥

lokākāśe avagāhaḥ

धर्माधर्मयोः कृत्स्ने ॥१३॥

dharmādharmayoḥ kṛtsne

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥१४॥

ekapradeśādiṣu bhajyaḥ pudgalānām

असंख्येयभागादिषु जीवानाम् ॥१५॥

asaṃkhyeyabhāgādiṣu jīvānām

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥१६॥

pradeśasaṃhāravisarpābhyāṃ pradīpavat

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गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥१७॥

gatisthityupagrahau dharmādharmyorupakāraḥ

आकाशस्यावगाहः ॥१८॥

ākāśasyāvagāhaḥ

शरीरवाङ्मनःप्राणापानाः पुद्गलानाम् ॥१९॥

śarīravāṅmanaḥprāṇāpānāḥ pudgalānām

सुखदुःखजीवितमरणोपग्रहाश्च ॥२०॥

sukhaduḥkhajīvitamaraṇopagrahāśca

परस्परोपग्रहो जीवानाम् ॥२१॥

parasparopagraho jīvānām

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥२२॥

vartanāpariṇāmakriyāḥ partvāparatve ca kālasya

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥२३॥

sparśarasagandhavarṇavantaḥ pudgalāḥ

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोद्योतवन्तश्च ॥२४॥

śabdabandhasaukṣmyasthaulyasaṃsthānabhedatamaś-chāyātapodyotavantaśca

अणवः स्कन्धाश्च ॥२५॥

aṇavaḥ skandhāśca

भेदसङ्घातेभ्य उत्पद्यन्ते ॥२६॥

bhedasaṅghātebhya utpadyante

भेदादणुः ॥२७॥

bhedādaṇuḥ

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भेदसङ्घाताभ्यां चाक्षुषः ॥२८॥

bhedasaṅghātābhyāṃ cākṣuṣaḥ

सदद्रव्यलक्षणम् ॥२९॥

saddravyalakṣaṇam

उत्पादव्ययध्रौव्ययुक्तं सत् ॥३०॥

utpādavyayadhrauvyayuktaṃ sat

तद्भावाव्ययं नित्यम् ॥३१॥

tadbhāvāvyayaṃ nityam

अर्पितानर्पितसिद्धेः ॥३२॥

arpitānarpitasiddheḥ

स्निग्धरूक्षत्वाद् बन्धः ॥३३॥

snigdharūkṣatvād bandhaḥ

न जघन्यगुणानाम् ॥३४॥

na jaghanyaguṇānām

गुणसाम्ये सदृशानाम् ॥३५॥

guṇasāmye sadṛśānām

द्व्यधिकादिगुणानां तु ॥३६॥

dvyadhikādiguṇānāṃ tu

बन्धेऽधिकौ पारिणामिकौ च ॥३७॥

bandhe adhikau pāriṇāmikau ca

गुणपर्ययवद् द्रव्यम् ॥३८॥

guṇāparyayavad dravyam

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कालश्च ॥३९॥

kālaśca

सोऽनन्तसमयः ॥४०॥

so anantasamayaḥ

द्रव्याश्रया निर्गुणा गुणाः ॥४१॥

dravyāśrayā nirguṇā guṇāḥ

तद्भावः परिणामः ॥४२॥

tadbhāvaḥ pariṇāmaḥ

छठा अध्याय • Chapter-6

कायवाङ्मनःकर्म योगः ॥१॥

kāyavāṅmanaḥkarma yogaḥ

स आस्रवः ॥२॥

sa āsravaḥ

शुभः पुण्यस्याशुभः पापस्य ॥३॥

śubhaḥ puṇyasyāśubhaḥ pāpasya

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥४॥

sakaṣāyākaṣāyayoḥ sāmparāyikeryāpathayoḥ

इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥५॥

indriyakaṣāyāvratakriyāḥ pañcacatuḥpañcapañcaviṃśatisaṃkhyāḥ pūrvasya bhedāḥ

तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥६॥

tīvramandajñātājñātabhāvādhikaraṇavīryaviśeṣebhyastadviśeṣaḥ

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अधिकरणं जीवाजीवाः ॥७॥

adhikaraṇaṃ jīvājīvāḥ

आद्यं संरम्भसमारम्भारम्भयोगकृतकारितानुमतकषाय-
विशेषैस्त्रिस्त्रिस्त्रिश्चतुश्चैकशः ॥८॥

ādyaṃ saṃrambhasamārambhārambhayogakṛtakāritānumata-kaṣāyaviśeṣaistristristriścatuścaikaśaḥ

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥९॥

nirvartanānikṣepasaṃyoganisargā dvicaturdvitribhedāḥ param

तत्प्रदोषनिह्नवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः ॥१०॥

tatpradoṣanihnavamātsaryāntarāyāsādanopaghātā jñānadarśanāvaraṇayoḥ

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थानान्यसद्वेद्यस्य ॥११॥

duḥkhaśokatāpākrandanavadhaparidevanānyātmaparobhaya-sthānānyasadvedyasya

भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिः शौचमिति सद्वेद्यस्य ॥१२॥

bhūtavratyanukampādānasarāgasaṃyamādiyogaḥ kṣāntiḥ śaucamiti sadvedyasya

केवलिश्रुतसंघधर्मदेवावर्णवादो दर्शनमोहस्य ॥१३॥

kevaliśrutasaṃghadharmadevāvarṇavādo darśanamohasya

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥१४॥

kaṣāyodayāttīvrapariṇāmaścāritramohasya

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥१५॥

bahvārambhaparigrahatvaṃ nārkasyāyuṣaḥ

माया तैर्यग्योनस्य ॥१६॥

māyā tairyagyonasya

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अल्पारम्भपरिग्रहत्वं मानुषस्य ॥१७॥
alpārambhaparigrahatvaṃ mānuṣasya

स्वभावमार्दवं च ॥१८॥
svabhāvamārdavaṃ ca

निश्शीलव्रतत्वं च सर्वेषाम् ॥१९॥
niśśīlavratatvaṃ ca sarveṣām

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥२०॥
sarāgasaṃyamasaṃyamāsaṃyamākāmanirjarābālatapāṃsi daivasya

सम्यक्त्वं च ॥२१॥
samyaktvaṃ ca

योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥२२॥
yogavakratā visaṃvādanaṃ cāśubhasya nāmnaḥ

तद्विपरीतं शुभस्य ॥२३॥
tadviparītaṃ śubhasya

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचारोऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी साधुसमाधिर्वैयावृत्त्यकरणमर्हदाचार्यबहुश्रुतप्रवचन-भक्तिरावश्यकापरिहाणिर्मार्गप्रभावना प्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ॥२४॥
darśanaviśuddhirvinayasampannatā śīlavrateṣvanatīcāro abhīkṣṇajñānopayogasaṃvegau śaktitastyāgatapasī sādhusamādhirvaiyāvṛttyakaraṇamarhadācāryabahuśruta-pravacanabhaktirāvaśyakāparihāṇirmārgaprabhāvanā pravacanavatsalatvamiti tīrthakaratvasya

परात्मनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च नीचैर्गोत्रस्य ॥२५॥
parātmanindāpraśaṃse sadasadguṇocchādanodbhāvane ca nīcairgotrasya

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तद्विपर्ययो नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥२६॥

tadviparyayo nīcairvṛattyanutsekau cottarasya

विघ्नकरणमन्तरायस्य ॥२७॥

vighnakaraṇamantarāyasya

सातवाँ अध्याय • Chapter-7

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥१॥

hiṃsā anṛtasteyābrahmaparigrahebhyo viratirvratam

देशसर्वतोऽणुमहती ॥२॥

deśasarvato aṇumahatī

तत्स्थैर्यार्थं भावनाः पञ्च पञ्च ॥३॥

tatsthairyārthaṃ bhāvanāḥ pańca pańca

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥४॥

vāṅmanoguptīryādānanikṣepaṇasamityālokitapānabhojanāni pańca

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचिभाषणं च पञ्च ॥५॥

krodhalobhabhīrutvahāsyapratyākhyānānyanuvīcibhaṣaṇaṃ ca pańca

शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धिसधर्माविसंवादाः पञ्च ॥६॥

śūnyāgāravimocitāvāsaparoparodhākaraṇabhaikṣyaśuddhi-sadharmāvisaṃvādāḥ pańca

स्त्रीरागकथाश्रवणतन्मनोहरांगनिरीक्षणपूर्वरतानुस्मरणवृष्येष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ॥७॥

strīrāgakathāśravaṇatanmanoharāṅganirīkṣaṇapūrvaratānu-smaraṇavṛṣyeṣṭarasasvaśarīrasaṃskāratyāgāḥ pańca

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मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥८॥

manojñāmanojñendriyaviṣayarāgadveṣavarjanāni pańca

हिंसादिष्विहामुत्रापायावद्यदर्शनम् ॥९॥

hiṃsādiṣvihāmutrāpāyāvadyadarśanam

दुःखमेव वा ॥१०॥

duḥkhameva vā

मैत्रीप्रमोदकारुण्यमाध्यस्थ्यानि च सत्त्वगुणाधिकक्लिश्यमानाविनेयेषु ॥११॥

maitrīpramodakāruṇyamādhyasthyāni ca sattvaguṇādhikakliśyamānāvineyeṣu

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥१२॥

jagatkāyasvabhāvau vā saṃvegavairāgyārtham

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥१३॥

pramattayogātprāṇavyaparopaṇaṃ hiṃsā

असदभिधानमनृतम् ॥१४॥

asadabhidhānamanṛtam

अदत्तादानं स्तेयम् ॥१५॥

adattādānaṃ steyam

मैथुनमब्रह्म ॥१६॥

maithunamabrahma

मूर्च्छा परिग्रहः ॥१७॥

mūrcchā parigrahaḥ

निश्शल्यो व्रती ॥१८॥

niśśalyo vratī

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अगार्यनगारश्च ॥१९॥

agāryanagāraśca

अणुव्रतोऽगारी ॥२०॥

aṇuvrato agārī

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोगपरिभोग-
परिमाणातिथिसंविभागव्रतसंपन्नश्च ॥२१॥

digdeśānarthadaṇḍaviratisāmāyikaproṣadhopavāsopabhoga-paribhogaparimāṇātithisaṃvibhāgavratasampannaśca

मारणान्तिकीं सल्लेखनां जोषिता ॥२२॥

māraṇāntikīṃ sallekhanāṃ joṣitā

शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टेरतिचाराः ॥२३॥

śaṅkākāṅkṣāvicikitsā anyadṛṣṭipraśaṃsāsaṃstavāḥ samyagdṛṣṭeraticārāḥ

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥२४॥

vrataśīleṣu pańca pańca yathākramam

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥२५॥

bandhavadhacchedātibhārāropaṇānnapānanirodhāḥ

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः ॥२६॥

mithyopadeśarahobhyākhyānakūṭalekhakriyānyāsāpahāra-sākāramantrabhedāḥ

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥२७॥

stenaprayogatadāhṛtādānaviruddharājyātikramahīnādhika-mānonmānapratirūpakavyavahārāḥ

परविवाहकरणेत्वरिकापरिगृहीताऽपरिगृहीतागमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ॥२८॥

paravivāhakaraṇetvarikāparigṛhītā aprigṛhītāgamanānańgakrīḍā-kāmatīvrābhiniveśāḥ

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क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥२९॥

kṣetravāstuhiraṇyasuvarṇadhanadhānyadāsīdāsakupya-pramāṇātikramāḥ

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥३०॥

ūrdhvādhastiryagvyatikramakṣetravṛddhismṛtyantarādhānāni

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥३१॥

ānayanapreṣyaprayogaśabdarūpānupātapudgalakṣepāḥ

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगपरिभोगानर्थक्यानि ॥३२॥

kandarpakautkucyamaukharyāsamīkṣyādhikaraṇopabhoga-paribhogānarthakyāni

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥३३॥

yogaduṣpraṇidhānānādarasmṛtyanupasthānāni

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि ॥३४॥

apratyavekṣitāpramārjitotsargādānasaṃstaropakramaṇānādara-smṛtyanupasthānāni

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥३५॥

sacittasambandhasammiśrābhiṣavaduḥpakvāhārāḥ

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥३६॥

sacittanikṣepāpidhānaparavyapadeśamātsaryakālātikramāḥ

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥३७॥

jīvitamaraṇāśaṃsāmitrānurāgasukhānubandhanidānāni

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥३८॥

anugrahārthaṃ svasyātisargo dānam

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥३९॥

vidhidravyadātṛpātraviśeṣāttadviśeṣaḥ

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आठवाँ अध्याय • Chapter-8

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥१॥

mithyādarśanāviratipramādakaṣāyayogā bandhahetavaḥ

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥२॥

sakaṣāyatvājjīvaḥ karmaṇo yogyānpudgalānādatte sa bandhaḥ

प्रकृतिस्थित्यनुभवप्रदेशास्तद्विधयः ॥३॥

prakṛtisthityanubhavapradeśāstadvidhayaḥ

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥४॥

ādyo jñānadarśanāvaraṇavedanīyamohanīyāyuḥ-nāmagotrāntarāyāḥ

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदायथाक्रमम् ॥५॥

pańcanavadvyaṣṭāviṃśaticaturdvicatvāriṃśaddvipańcabhedā-yathākramam

मतिश्रुतावधिमनःपर्ययकेवलानाम् ॥६॥

matiśrutāvadhimanaḥparyayakevalānām

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचलास्त्यानगृद्धयश्च ॥७॥

cakṣuracakṣuravadhikevalānāṃ nidrānidrānidrāpracalāpracalā-pracalāstyānagṛddhayaśca

सदसद्वेद्ये ॥८॥

sadasadvedye

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदाः सम्यक्त्वमिथ्यात्व-तदुभयान्यकषायकषायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः ॥९॥

darśanacāritramohanīyākaṣāyakaṣāyavedanīyākhyāstridvinava-ṣodaśabhedaḥ samyaktvamithyātvatadubhayānyakaṣāyakaṣāyau

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hāsyaratyaratiśokabhayajugupsāstrīpunnapuṃsakavedā anantānubandhyapratyākhyānapratyākhyānasaṃjvalana-vikalpāścaikaśaḥ krodhamānamāyālobhāḥ

नारकतैर्यग्योनमानुषदैवानि ॥१०॥

nārakatairyagyonamānuṣadaivāni

गतिजातिशरीरांगोपांगनिर्माणबन्धनसंघातसंस्थानसंहननस्पर्शरसगंध-वर्णानुपूर्व्यागुरुलघूपघातपरघातातपोद्योतोच्छ्वासविहायोगतयः प्रत्येकशरीरत्रससुभगसुस्वरशुभसूक्ष्मपर्याप्तिस्थिरादेययशःकीर्तिसेतराणि तीर्थकरत्वं च ॥११॥

gatijātiśarīrāṅgopāṅganirmāṇabandhanasaṃghātasaṃsthāna-saṃhananasparśarasagandhavarṇānupūrvyāgurulaghūpaghāta-paraghātātapodyotocchvāsavihāyogatayaḥ pratyekaśarīratrasa-subhagasusvaraśubhasūkṣmaparyāptisthirādeyayaśaḥkīrtisetarāṇi tīrthakaratvaṃ ca

उच्चैर्नीचैश्च ॥१२॥

uccairnīcaiśca

दानलाभभोगोपभोगवीर्याणाम् ॥१३॥

dānalābhabhogopabhogavīryāṇām

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपमकोटीकोट्यः परा स्थितिः ॥१४॥

āditastisṛṇāmantarāyasya ca triṃśatsāgaropamakoṭīkoṭyaḥ parā sthitiḥ

सप्ततिर्मोहनीयस्य ॥१५॥

saptatirmohanīyasya

विंशतिर्नामगोत्रयोः ॥१६॥

viṃśatirnāmagotrayoḥ

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त्रयस्त्रिंशत्सागरोपमाण्यायुषः ॥१७॥

trayastriṃśatsāgaropamāṇyāyuṣaḥ

अपरा द्वादश मुहूर्ता वेदनीयस्य ॥१८॥

aparā dvādaśa muhūrtā vedanīyasya

नामगोत्रयोरष्टौ ॥१९॥

nāmagotrayoraṣṭau

शेषाणामन्तर्मुहूर्ता ॥२०॥

śeṣāṇāmantarmuhūrtā

विपाकोऽनुभवः ॥२१॥

vipāko anubhavaḥ

स यथानाम ॥२२॥

sa yathānāma

ततश्च निर्जरा ॥२३॥

tataśca nirjarā

नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥२४॥

nāmapratyayāḥ sarvato yogaviśeṣātsūkṣmaikakṣetrāvagāhasthitāḥ sarvātmapradeśeṣvanantānantapradeśāḥ

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥२५॥

sadvedyaśubhāyurnāmagotrāṇi puṇyam

अतोऽन्यत्पापम् ॥२६॥

ato anyatpāpam

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नौवाँ अध्याय • Chapter-9

आस्रवनिरोधः संवरः ॥१॥

āsravanirodhaḥ saṃvaraḥ

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥२॥

sa guptisamitidharmānuprekṣāparīṣahajayacāritraiḥ

तपसा निर्जरा च ॥३॥

tapasā nirjarā ca

सम्यग्योगनिग्रहो गुप्तिः ॥४॥

samyagyoganigraho guptiḥ

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥५॥

īryābhāṣaiṣaṇādānanikṣepotsargāḥ samitayaḥ

उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्मः ॥६॥

uttamakṣamāmārdavārjavaśaucasatyasaṃyama-
tapastyāgākincanyabrahmacaryāṇi dharmaḥ

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्त्रवसंवरनिर्जरा-
लोकबोधिदुर्लभधर्मस्वाख्याततत्वानुचिन्तनमनुप्रेक्षाः ॥७॥

anityāśaraṇasaṃsāraikatvānyatvāśucyāsravasaṃvaranirjara-
lokabodhidurlabhadharmasvākhyātatvānucintanamanuprekṣāḥ

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परीषहाः ॥८॥

margācyavananirjarārthaṃ pariṣoḍhavyāḥ parīṣahāḥ

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचनाऽलाभ-
रोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानादर्शनानि ॥९॥

kṣutpipāsāśītoṣṇadaṃśamaśakanāgnyāratistrīcaryā-
niṣadyāśayyākrośavadhayācanā alābharogatṛaṇasparśa-
malasatkārapuraskāraprajñā ajñānādarśanāni

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सूक्ष्मसाम्परायछद्मस्थवीतरागयोश्चतुर्दश ॥१०॥

sūkṣmasāmparāyachadmasthavītarāgayoścaturdaśa

एकादश जिने ॥११॥

ekādaśa jine

बादरसाम्पराये सर्वे ॥१२॥

bādarasāmparāye sarve

ज्ञानावरणे प्रज्ञाऽज्ञाने ॥१३॥

jñānāvaraṇe prajñā ajñāne

दर्शनमोहान्तराययोरदर्शनालाभौ ॥१४॥

darśanamohāntarāyayoradarśanālabhau

चारित्रमोहे नाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्काराः ॥१५॥

cāritramohe nāgnyāratistrīniṣadyākrośayācanāsatkārapuraskārāḥ

वेदनीये शेषाः ॥१६॥

vedanīye śeṣāḥ

एकादयो भाज्या युगपदेकस्मिन्नैकोनविंशतेः ॥१७॥

ekādayo bhājyā yugapadekasminnaikonaviṃśateḥ

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराययथाख्यातमिति चारित्रम् ॥१८॥

sāmāyikacchedopasthāpanāparihāraviśuddhisūkṣmasāmparāya-yathākhyātamiti cāritram

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा बाह्यं तपः ॥१९॥

anaśanāvamaudaryavṛttiparisaṃkhyānarasaparityāgavivikta-śayyāsanakāyakleśā bāhyaṃ tapaḥ

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प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥२०॥

prāyaścittavinayavaiyāvṛttyasvādhyāyavyutsargadhyānānyuttaram

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥२१॥

navacaturdaśapañcadvibhedā yathākramaṃ prāgdhyānāt

आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोपस्थापनाः ॥२२॥

ālocanapratikramaṇatadubhayavivekavyutsargatapaścheda-parihāropasthāpanāḥ

ज्ञानदर्शनचारित्रोपचाराः ॥२३॥

jñānadarśanacāritropacārāḥ

आचार्योपाध्यायतपस्विशैक्षग्लानगणकुलसंघसाधुमनोज्ञानाम् ॥२४॥

ācāryopādhyāyatapasviśaikṣaglānagaṇakulasaṃghasādhu-manojñānām

वाचनापृच्छनानुप्रेक्षाऽम्नायधर्मोपदेशाः ॥२५॥

vācanāpṛcchanānuprekṣā āmnāyadharmopadeśāḥ

बाह्याभ्यन्तरोपध्योः ॥२६॥

bāhyābhyantaropadhyoḥ

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥२७॥

uttamasaṃhananasyaikāgracintānirodho dhyānamāntarmuhūrtāt

आर्तरौद्रधर्म्यशुक्लानि ॥२८॥

ārtaraudradharmyaśuklāni

परे मोक्षहेतू ॥२९॥

pare mokṣahetū

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥३०॥

ārtamamanojñasya samprayoge tadviprayogāya smṛtisamanvāhāraḥ

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विपरीतं मनोज्ञस्य ॥३१॥

viparītaṃ manojñasya

वेदनायाश्च ॥३२॥

vedanāyāśca

निदानं च ॥३३॥

nidānaṃ ca

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥३४॥

tadaviratadeśaviratapramattasaṃyatānām

हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥३५॥

hiṃsā anṛtasteyaviṣayasaṃrakṣaṇebhyo raudramaviratadeśaviratayoḥ

आज्ञाऽपायविपाकसंस्थानविचयाय धर्म्यम् ॥३६॥

ājñā apāyavipākasaṃsthānavicayāya dharmyam

शुक्ले चाद्ये पूर्वविदः ॥३७॥

śukle cādye pūrvavidaḥ

परे केवलिनः ॥३८॥

pare kevalinaḥ

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवर्तीनि ॥३९॥

pṛthaktvaikatvavitarkasūkṣmakriyāpratipāti-vyuparatakriyānivartīni

त्र्येकयोगकाययोगायोगानाम् ॥४०॥

tryekayogakāyayogāyogānām

एकाश्रये सवितर्कवीचारे पूर्वे ॥४१॥

ekāśraye savitarkavīcāre pūrve

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अवीचारं द्वितीयम् ॥४२॥

avīcāraṃ dvitīyam

वितर्कः श्रुतम् ॥४३॥

vitarkaḥ śrutam

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥४४॥

vīcāro arthavyañjanayogasaṃkrāntiḥ

सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोहक्षपक-क्षीणमोहजिनाः क्रमशोऽसंख्येयगुणनिर्जराः ॥४५॥

samyagdṛṣṭiśrāvakaviratānantaviyojakadarśanamoha-kṣapakopaśamakopaśāntamohakṣapakakṣiṇamohajināḥ kramaśo asaṃkhyeyaguṇanirjarāḥ

पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥४६॥

pulākabakuśakuśīlanirgranthasnātakā nirgranthāḥ

संयमश्रुतप्रतिसेवनातीर्थलिंगलेश्योपपादस्थानविकल्पतः साध्याः ॥४७॥

saṃyamaśrutapratisevanātīrthaliṅgaleśyopapādasthānavikalpataḥ sādhyāḥ

दसवाँ अध्याय • Chapter-10

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१॥

mohakṣayājjñānadarśanāvaraṇāntarāyakṣayācca kevalam

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥२॥

bandhahetvabhāvanirjarābhyāṃ kṛtsnakarmavipramokṣo mokṣaḥ

औपशमिकादिभव्यत्वानां च ॥३॥

aupaśamikādibhavyatvānāṃ ca

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अन्यत्रकेवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥४॥

anyatrakevalasamyaktvajñānadarśanasiddhatvebhyaḥ

तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात् ॥५॥

tadanantaramūrdhvaṃ gacchatyālokāntāt

पूर्वप्रयोगादसंगत्वाद् बन्धच्छेदात्तथागतिपरिणामाच्च ॥६॥

pūrvaprayogādasaṃgatvād bandhacchedāttathāgatipariṇāmācca

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीजवदग्निशिखावच्च ॥७॥

āviddhakulālacakravadvyapagatalepālābuvaderaṇḍa-
bījavadagniśikhāvacca

धर्मास्तिकायाभावात् ॥८॥

dharmāstikāyābhāvāt

क्षेत्रकालगतिलिंगतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तर-
संख्याल्पबहुत्वतः साध्याः ॥९॥

kṣetrakālagatiliṅgatīrthacāritrapratyekabuddhabodhita-
jñānāvagāhanāntarasaṃkhyālpabahutvataḥ sādhyāḥ

****

दशाध्याये परिच्छिन्ने तत्त्वार्थे पठिते सति ।
फलं स्यादुपवासस्य भाषितं मुनिपुङ्गवैः ॥

दस अध्याय प्रमाण तत्त्वार्थसूत्र का भलीभाँति पाठ और अनुगम करने से एक उपवास का फल प्राप्त होता है – ऐसा श्रेष्ठ मुनिराजों ने कहा है।

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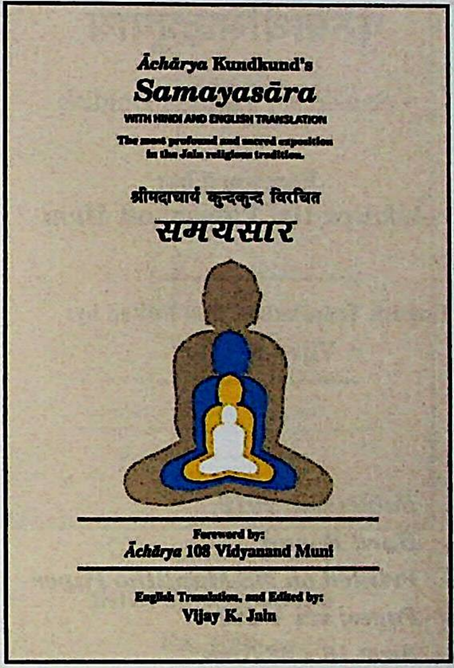

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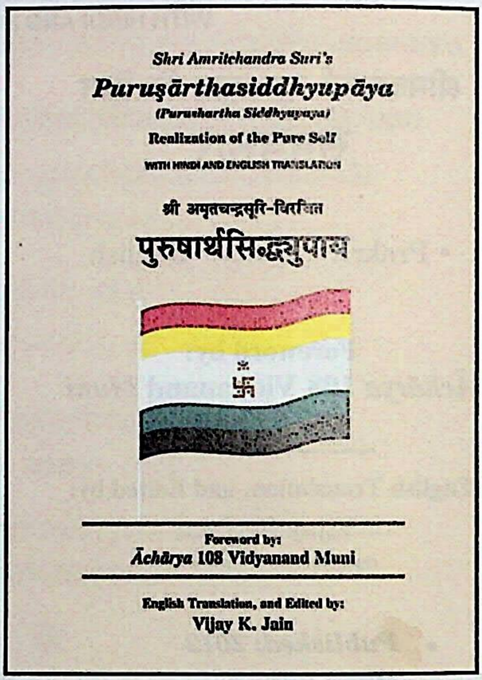

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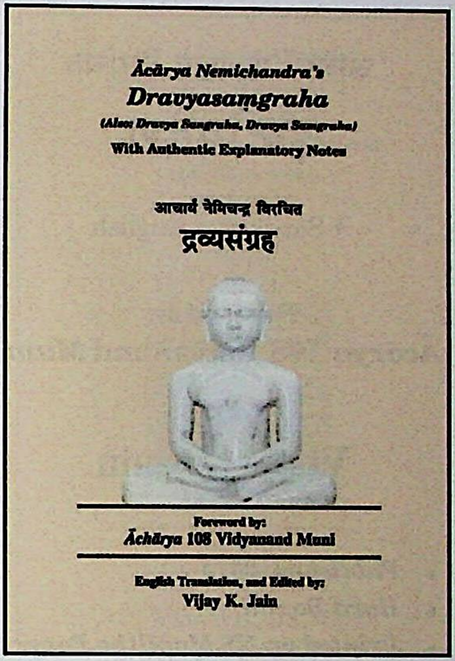

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Dravyasaṃgraha is one of the finest classical Jaina texts, composed by His Holiness *Ācārya* Nemichandra (circa 10th century CE). It deals primarily with the Realities *(tattva)* that contribute to world process. The conduct required for attaining the ultimate goal of liberation follows from the knowledge of these Realities. Both, the transcendental and the empirical points of view, have been considered while explaining the nature of substances, souls and non-souls. It will be of much use to scholars worldwide interested in pursuing the study of Jaina epistemology.

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Ācārya Pūjyapāda's
Iṣṭopadeśa –
The Golden Discourse

आचार्य पूज्यपाद विरचित

इष्टोपदेश

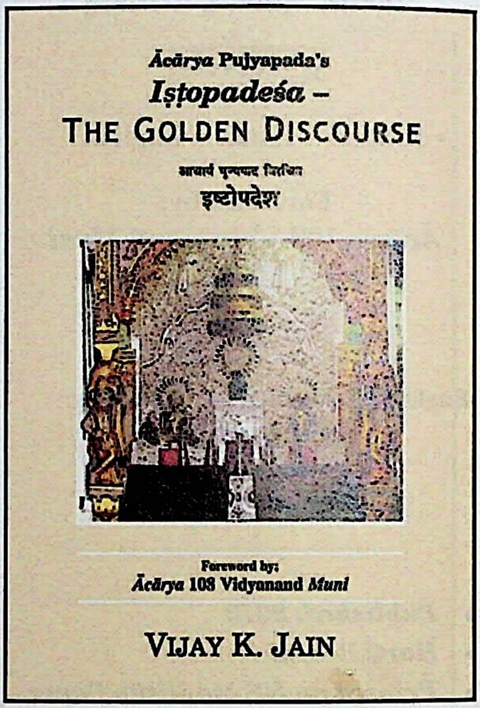
• Sanskrit • English

Foreword by:
Ācārya* 108 Vidyanand *Muni

By:

Vijay K. Jain

- ***Published: 2014***
- ***Hard Bound***
- ***Printed on NS Maplitho Paper***
- ***Pages: xvi + 152***
- ***Size: 16 × 22.5 cm***



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His Holiness *Ācārya* Pūjyapāda, who graced this earth around 5th century CE, had crafted some valuable gems of Jaina doctrine, including *Sarvārthasiddhi* and *Iṣṭopadeśa*. Concise but deep in import, *Iṣṭopadeśa* unambiguously establishes the glory of the Self. It is an essential reading for the ascetic. The householder too who ventures to study it stands to benefit much as the work establishes the futility of worldly objects and pursuits, and strengthens right faith, the basis for all that is good and virtuous.

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Ācārya Samantabhadra's *Svayambhūstotra* – Adoration of The Twenty-four *Tīrthaṅkara*

आचार्य समन्तभद्र विरचित

स्वयम्भूस्तोत्र

• Sanskrit • Hindi • English

Divine Blessings:
Ācārya 108 Vidyanand *Muni*

By:

Vijay K. Jain

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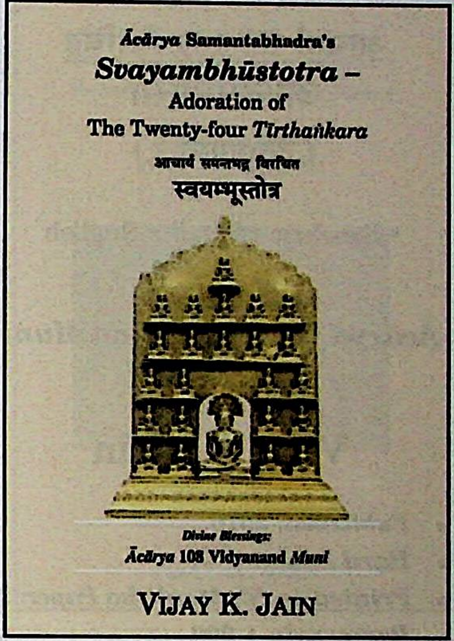

ISBN 81-903639-7-2
Rs. 500/-

Ācārya Samantabhadra's *Svayambhūstotra* (circa 2nd century CE) is a fine composition in Sanskrit dedicated to the adoration of the Twenty-four *Tīrthaṅkara*, the Most Worshipful Supreme Beings. Through its 143 verses *Svayambhūstotra* not only enriches reader's devotion, knowledge, and conduct but also frees his mind from blind faith and superstitions. Rid of ignorance and established firmly in right faith, he experiences ineffable tranquility and equanimity.

The book has two useful Appendices. Appendix-1 attempts to familiarize the reader with the divisions of empirical time that are used extensively in Jaina cosmology. Appendix-2 provides a glimpse of life stories, adapted from authentic Jaina texts, of the Twenty-four *Tīrthaṅkara*.

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Ācārya Samantabhadra's

Āptamīmāṁsā

(Devāgamastotra)

Deep Reflection On The Omniscient Lord

आचार्य समन्तभद्र विरचित

आप्तमीमांसा

(देवागमस्तोत्र)

• Sanskrit • Hindi • English

Divine Blessings:

Ācārya* 108 Vidyanand *Muni

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Vijay K. Jain

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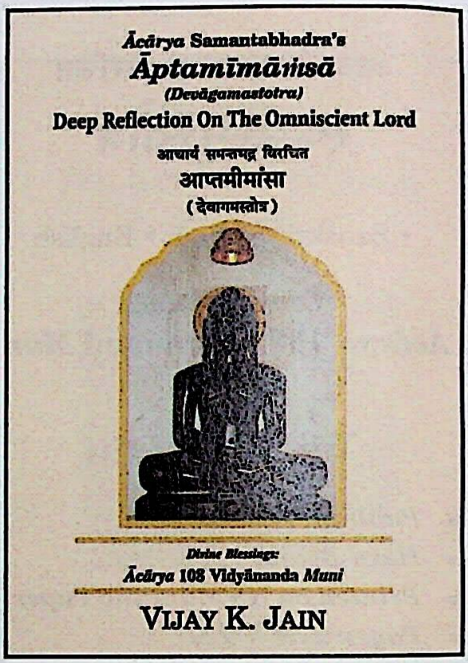
- ***Hard Bound***
- ***Printed on NS Maplitho Paper***
- ***Pages: xxiv + 200***
- ***Size: 16 × 22.5 cm***



ISBN 81-903639-8-0

Rs. 500/-

Āptamīmāṁsā by *Ācārya* Samantabhadra (circa 2nd century CE) starts with a discussion, in a philosophical-cum-logical manner, on the Jaina concept of omniscience and the attributes of the Omniscient. The *Ācārya* questions the validity of the attributes that are traditionally associated with a praiseworthy deity and goes on to establish the logic of accepting the Omniscient as the most trustworthy and praiseworthy Supreme Being. Employing the doctrine of conditional predications *(syādvāda)* – the logical expression of reality in light of the foundational principle of non-absolutism *(anekāntavāda)* – he faults certain conceptions based on absolutism. He finally elucidates correct perspectives on issues including fate and human-effort, and bondage of meritorious *(puṇya)* or demeritorious *(pāpa)* karmas.

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Ācārya Samantabhadra's

Ratnakaraṇḍaka-śrāvakācāra –
The Jewel-casket of Householder's Conduct

आचार्य समन्तभद्र विरचित

रत्नकरण्डकश्रावकाचार

• Sanskrit • Hindi • English

Divine Blessings:

Ācārya* 108 Vidyanand *Muni

By:

Vijay K. Jain

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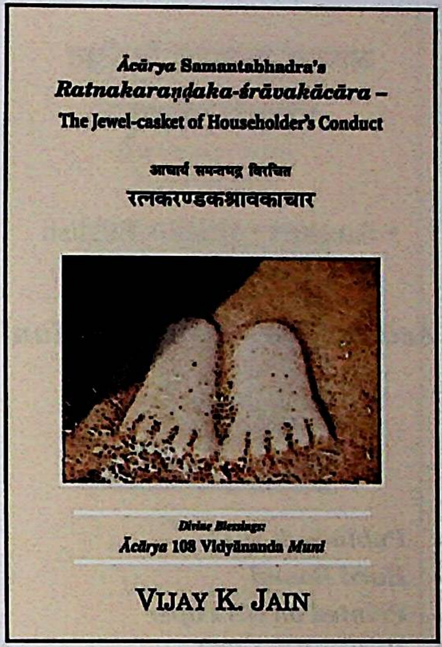

ISBN 81-903639-9-9

Rs. 500/-

Ācārya Samantabhadra's (circa 2nd century CE) *Ratnakaraṇḍaka-śrāvakācāra*, comprising 150 verses, is a celebrated and perhaps the earliest Digambara work dealing with the excellent path of dharma that every householder *(śrāvaka)* must follow. All his efforts should be directed towards the acquisition and safekeeping of the Three Jewels *(ratnatraya)*, comprising right faith *(samyagdarśana)*, right knowledge *(samyagjñāna)* and right conduct *(samyakcāritra)*, which lead to releasing him from worldly sufferings and establishing him in the state of supreme happiness.

Giving up of the body in a manner that upholds righteousness on the occurrence of a calamity, famine, senescence, or disease, from which there is no escape, is called the vow of *sallekhanā*. All persons with right faith, the ascetic as well as the householder, look forward to attaining voluntary, passionless death at the appropriate time. The treatise finally describes the eleven stages *(pratimā)* of the householder's conduct.

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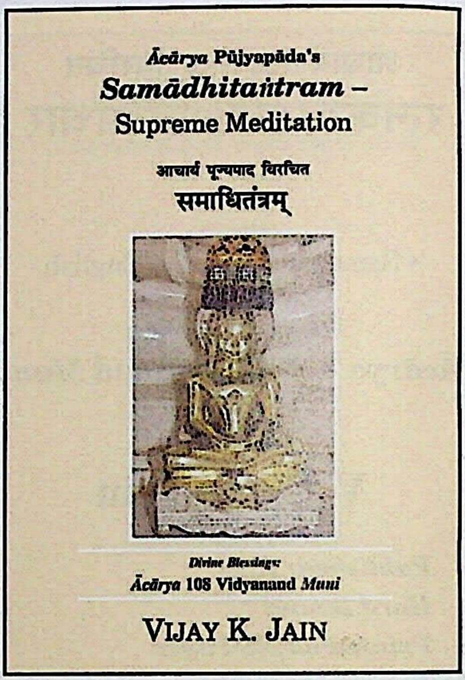
Ācārya Pūjyapāda's *Samādhitańtram* – Supreme Meditation



आचार्य पूज्यपाद विरचित
समाधितंत्रम्

• Sanskrit • Hindi • English

Divine Blessings:
Ācārya **108 Vidyanand *Muni***

By:
Vijay K. Jain

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- ***Hard Bound***
- ***Printed on NS Paper***
- ***Pages: xlii + 202***
- ***Size: 16 × 22.5 cm***

ISBN 978-81-932726-0-2
Rs. 600/-

Ācārya Pūjyapāda's (circa 5th century CE) *Samādhitańtram* is a spiritual work consisting of 105 verses outlining the path to liberation for the inspired soul.
Living beings have three kinds of soul – the extroverted-soul *(bahirātmā)*, the introverted-soul *(antarātmā)*, and the pure-soul *(paramātmā)*. The one who mistakes the body and the like for the soul is the extroverted-soul *(bahirātmā)*. The extroverted-soul spends his entire life in delusion and suffers throughout. The one who entertains no delusion about psychic dispositions – imperfections like attachment and aversion, and soul-nature – is the introverted-soul *(antarātmā)*. The knowledgeable introverted-soul disconnects the body, including the senses, from the soul. The one who is utterly pure and rid of all karmic dirt is the pure-soul *(paramātmā)*. *Samādhitańtram* expounds the method of realizing the pure-soul, the light of supreme knowledge, and infinite bliss. *Samādhitańtram* answers the vexed question, 'Who am I?' in forceful and outrightly logical manner, in plain words. No one, the ascetic or the householder, can afford not to realize the Truth contained in the treatise, comprehend it through and through, and change his conduct accordingly.

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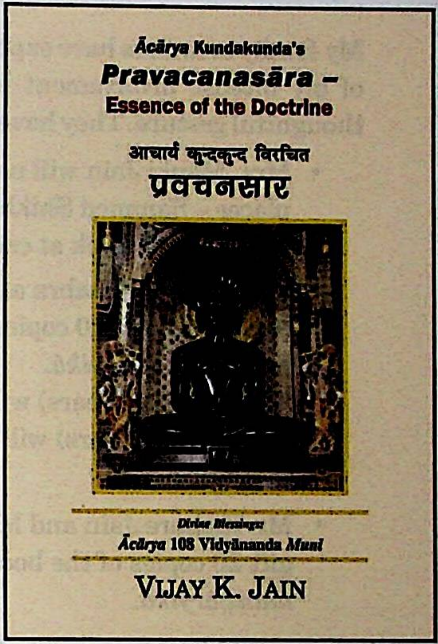
Ācārya Kundakunda's
Pravacanasāra –
Essence of the Doctrine

आचार्य कुन्दकुन्द विरचित
प्रवचनसार

• Prakrit • Sanskrit
• Hindi • English

Divine Blessings:
Ācārya* 108 Vidyanand *Muni

By:
Vijay K. Jain



- ***Published: 2018***
- ***Hard Bound***
- ***Printed on Art Paper***
- ***Pages: lxi + 345***
- ***Size: 16 × 22.5 cm***

ISBN 978-81-932726-1-9
Rs. 600/-

Ācārya Kundakunda's (circa 1st century BCE) *'Pravacanasāra'* is among the most popular Jaina Scriptures that are studied with great reverence by the ascetics as well as the laymen. Consciousness manifests in form of cognition *(upayoga)* – pure-cognition *(śuddhopayoga)*, auspicious-cognition *(śubhopayoga)* and inauspicious-cognition *(aśubhopayoga)*. Pure-cognition represents conduct without-attachment *(vītarāga cāritra)*. Perfect knowledge or omniscience *(kevalajñāna)* is the fruit of pure-cognition *(śuddhopayoga)*. The soul engaged in pure-cognition *(śuddhopayoga)* enjoys supreme happiness engendered by the soul itself; this happiness is beyond the five senses. Omniscience *(kevalajñāna)* is real happiness; there is no difference between knowledge and happiness. Delusion *(moha)*, the contrary and ignorant view of the soul about substances, is the cause of misery. The soul with attachment *(rāga)* toward external objects makes bonds with karmas and the soul without attachment toward external objects frees itself from the bonds of karmas.

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EPILOGUE

My family members have expressed their approval *(anumodanā)* of my intense involvement in this work through a sweet and thoughtful gesture. They have resolved as under:

- Mrs. Manju Jain will undertake pilgrimage to two holy places – Sammed Shikharji and Hastinapur – and gift 5 copies of the book at each place.
- Mr. Raghav Chhabra and Mrs. Sonal Jain Chhabra will personally gift 20 copies of the book to Jaina temples and/or *muni/āryikā*.
  Tanisha (11½ years) will memorize at least 5 *sūtra*.
  Kushagra (8 years) will practice reading aloud passages in English.
- Mr. Kishore Jain and Mrs. Malika Jain will personally gift 20 copies of the book to Jaina temples and/or *muni/āryikā*.

– *VKJ*

* * *

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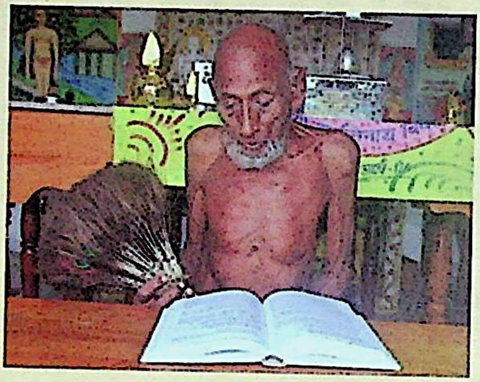

आचार्य श्री उमास्वामी विरचित **तत्त्वार्थसूत्र** जैन दर्शन की कुंजी है। जो सात तत्त्वों में सम्यग्श्रद्धान करता है निश्चय से वही सम्यग्दृष्टि है और वही मोक्ष-पथ का आरोहक है। यह शास्त्र द्रव्यानुयोग का सार है। इस शास्त्र का अध्ययन मुनि के लिये तो अति आवश्यक है ही, श्रावकों के लिये भी यह परम उपयोगी है।

श्री विजय कुमार जैन इस पञ्चम काल में भी ऐसे शुभ ज्ञानोपयोग में संलग्न हैं जैसा कि प्रायः मुनि-चर्या में ही देखने में आता है। वे सम्पूर्ण जैन जगत को ऐसी अनुपम भेंट दे रहे हैं जो बहुत समय तक भव्य जीवों के लिये उपकारी होगी। ऐसे मोक्षमार्गी श्रावक को मैं अंतरात्मा से बहुत-बहुत मंगल आशीर्वाद देता हूँ।

30 अक्टूबर 2018, हस्तिनापुर

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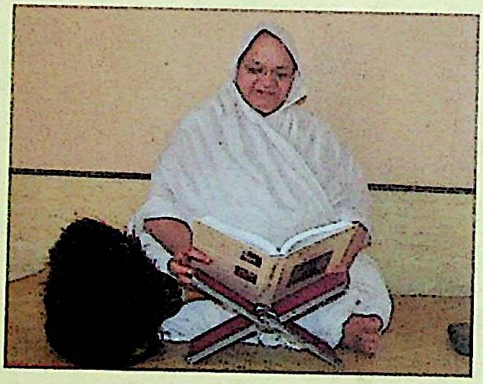

यह प्रस्तुति **तत्त्वार्थसूत्र** तथा **सर्वार्थसिद्धि** ऐसे दो महान् शास्त्रों का समन्वय है। ये दोनों ही शास्त्र जैन दर्शन के स्तम्भ हैं। इनमें जिनेन्द्रदेव के शासनरूपी अमृत का सार है तथा सभी को इनका मनःपूर्वक अध्ययन करना चाहिये।

अपने विलक्षण व अकथनीय प्रयास से श्री विजय कुमार जैन ने इन शास्त्रों का अंग्रजी अनुवाद प्रस्तुत किया है। उनका यह कार्य अति प्रशंसनीय है। आने वाले बहुत समय तक उनकी यह प्रस्तुति भव्य जीवों की पथ-प्रदर्शक रहेगी। पुण्यात्मा श्री विजय कुमार जैन को मैं बहुत-बहुत मंगल आशीर्वाद देती हूँ।

आचार्य १०८ श्री विद्यानन्द मुनि की सुयोग्य शिष्या
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30 अक्टूबर 2018, हस्तिनापुर

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